THE

TRUTH

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Christian Religion.

IN

SIX BOOKS

BY

HUGO GROTIUS. Groot

Corrected and Illustrated with NOTES,
By Mr. LECLERC.

To which is added, a

SEVENTH BOOK,

Concerning this QUESTION,

What Christian Church we ought to join ourfelves to.

By the faid Mr. LE CLERC.

The FOURTH EDITION, with ADDITIONS:

Particularly one whole BOOK of Mr. LE CLERC's, Against Indifference of what Religion a Man is of.

Done into English by JOHN CLARKE, D.D. Dean of SARUM.

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EDICAMIO

Church of Excland, in

Most Reverend PRELATE

THOMAS,

Lord Archbishop of Canterbury,

Primate of all England, and Metropolitan, and Privy-Counsellor to her most Serene Majesty the Queen of Great-Britain.

PON the Reprinting this excellent Piece of that great Man Hugo Grotius, concerning the Truth of the Christian Religion; whereunto I thought fit to add something of my own, and also some Testimonies, from which the good Opinion he had of A 2

DEDICATION.

the Church of England, is evident; there was no other Person, most Reverend Prelate, to whom I thought it fo proper for me to Dedicate this Edition, with the Additions, as the Primate and Metropolitan of the whole Church of England. I therefore prefent it to you, as worthy your Protection upon its own Account, and as an Instance of my Respect and Duty towards you. I will not attempt here, either to praise or defend Grotius; his own Virtue and distinguishing Merits in the Commonwealth of Christians, do fufficiently commend and justify him amongst all good and learned Men. Neither will I say any thing of the Appendix which I have added; it is so short, that it may be read over almost in an Hour's time. If it be beneath Grotius, nothing that I can fay about it will vindicate me to the Censorious; but if it be thought not beneath him, I need not give any Reafons for joining it with a Piece of his. Perhaps

DEDICATION.

Perhaps it might be expected, most illustrious Prelate, that I should, as usual, commend you and your Church; but I have more than once performed this Part, and declared a thing known to all: Wherefore forbearing that, I conclude with wishing that both you and the Reverend Prelates, and the rest of the Clergy of the Church of England, who are such brave Desenders of the true Christian Religion, and whose Conversations are answerable to it, may long prosper and flourish; which I earnestly desire of Almighty God.

Amsterdam, the Calends of March, MDCCIX.

JOHN LE CLERC.

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READER

JOHN LE CLERC wisheth all Health.

HE Bookseller having a Design to reprint this Piece of Grotius's, I gave him to understand that there were many great Faults in the former Editions, especially in the Testimonies of the Ancients, which it was his Bufiness should be mended, and that something useful might be added to the Notes: Neither would it be unacceptable or unprofitable to the Reader, if a Book were added, to show where the Christian Religion, the Truth of which this great Man has demonstrated, is to be found in its greatest Purity. He immediately defired me to do this upon his Account, which I willingly undertook, out of the Reverence I had for the Memory of Grotius, and because of the Usefulness of the thing. How I have succeeded in it, I must leave to the candid Reader's Judgment. I have cor-rected many Errors of the Press, and perhaps should have done more, could I have found all the Places. I have added some, but very short Notes, A 4

To the READER

Notes, there being very many before, and the thing not seeming to require more. My Name adjoined, distinguishes them from Grotius's. I have also added to Grotius's a small Book, concerning chusing our Opinion and Church amongst so many different Sects of Christians; in which I hope I have offered nothing contrary to the Sense of that great Man, or at least to Truth. I have used such Arguments, as will recommend themselves to any prudent Person, easy, and not far-fetched; and I have determined that Christians ought to manage themselves so in this Matter, as the most prudent Men usually do, in the most weighty Affairs of Life. I have abstained from all sharp Controversy, and from all severe Words, which ought never to enter into our Determinations of Religion, if our Adversaries will suffer it. I have declared the Sense of my Mind in a familiar Stile, without any Flourish of Words, in a Matter where Strength of Argument and not the Enticement of Words is required. And herein I have imitated Grotius, whom I think All ought to imitate who attempt to write seriously, and with a Mind deeply affected with the Gravity of the Argument, upon such Subjects.

AS I was thinking upon these things, the Letters which you will see at the End, were sent me by that honourable and learned Person, to whose singular good Nature I am much indebted, the most

To the READER.

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whose the most most Serene Queen of Great Britain's Embassador Extraordinary to his Royal Highness the most Serene Great Duke of Tuscany. I thought with his Leave they might conveniently be published at the End of this Volume, that it might appear what Opinion Grotius had of the Church of England; which is obliged to him, notwithstanding the Snarling of some Men, who object those inconfistent Opinions, Socinianism, Popery, nay, even Atheism itself, against this most learned and religious Man; for fear, I suppose, his immortal Writings Should be read, in which their foolists Opinions are intirely confuted. In which Matter, as in many other things of the like Nature, they bave in vain attempted to blind the Eyes of others: But God forgive them, (for I wish them nothing worse,) and put better Thoughts into their Minds, that we may at last be all joined by the Love of Truth and Peace, and be united into one Flock, under one Shepherd Jesus Christ. This, Kind Reader, is what you ought to defire and wish with me; and may God so be with you, and all that belong to you, as you promote this Matter as far as can be, and affift to the utmost of your Power.

Farewel.

Amsterdam, the Calends of March, MDCCIX.

TOTHE

READER.

Have nothing to add to what I said Eight Years since, but only, that in this my second Edition of Grotius, I have put some short Notes, and corrected a great many Faults in the Ancient Testimonies.

Amsterdam, the Calends of June, MDCCXVII.

J. C.

Lo dieres vaus bios ocios.

then, you will not be out of the way of

Most Noble and Most Excellent

HIERONYMUS BIGNONIUS,

The King's Sollicitor in the Supreme Court of Audience at Paris.

Most Noble and Excellent Sir,

Should offend against Justice, if I should divert another way that time which you employ in the Exercise of Justice in your high Station: But I am encouraged in this Work, because it is for the Advancement of the Christian Religion, which is a great Part of Justice, and of your Office; neither would Justice permit me to approach any one else so foon as you, whose Name my Book glories in the Title of. I do not say I desire to employ part of your Leisure; for the Discharge of so extensive an Office allows you no Leisure. But fince Change of Business is instead of Leisure to them that are fully employed, I defire you would in the midst of your forensick Affairs, bestow some Hours upon these Papers. then,

To HIERONYMUS BIGNONIUS.

then, you will not be out of the way of your Business. Hear the Witnesses, weigh the Force of their Testimony, make a Judgment, and I will stand by the Determination.

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Paris, August 27, eio ioc XXXIX.

Hugo Grotius.

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TRANSLATOR'S Preface

TO THE

CHRISTIAN READER.

HE general Acceptation this Piece of Grotius has met with in the World, encouraged this Translation of it, together with the Notes; which, being a Collection of Antient Testimonies, upon whose Authority and Truth the Genuineness of the Books of Holy Scripture depends, are very useful in order to the convincing any one of the Truth of the Christian Religion. These Notes are for the most Part Grotius's own, except some few of Mr. Le Clerc's, which I have therefore translated also, because I have followed his Edition, as the most Correct.

The Defign of the Book, is to show the Reasonableness of believing and embracing the Christian Religion above any other; which our Author does, by laying before us all the Evividence, that can be brought, both Internal and

External,

External, and declaring the Sufficiency of it; by enumerating all the Marks of Genuineness in any Books, and applying them to the Sacred Writings; and by making appear the Deficiency of all other Institutions of Religion, whether Pagan, Jewish, or Mahometan. So that the Substance of the whole is briefly this; that as certain as is the Truth of Natural Principles, and that the Mind can judge of what is agreeable to them; as certain as is the Evidence of Mens Bodily Senses in the most plain and obvious Matters of Fact; and as certainly as Mens Integrity and Sincerity may be discovered, and their Accounts delivered down to Posterity faithfully; fo certain are we of the Truth of the Christian Religion; and that if it be not true, there is no fuch Thing as true Religion in the World, neither was there ever or can there ever be any Revelation proved to be from Heaven.

This is the Author's Design to prove the Truth of the Christian Religion in general, against Atheists, Deists, Jews, or Mahometans; and he does not enter into any of the Disputes which Christians have among themselves, but confines himself wholly to the other. Now as the State of Christianity at present is, were a Heathen or Mahometan convinc'd of the Truth of the Christian Religion in general, he would yet be exceedingly at a Loss to know what Society of Christians to join himself with; so mi-

ferably divided are they amongst themselves, and separated into so many Sects and Parties, which differ almost as widely from each other as Heathens from Christians, and who are so zealous and contentious for their own particular Opinions, and bear so much Hatred and ill Will towards those that differ from them, that there is very little of the true Spirit of Charity, which is the Bond of Peace, to be found amongst any of them: This is a very great Scandal to the Profesfors of Christianity, and has been exceedingly differviceable to the Christian Religion; infomuch that great Numbers have been hindered from embracing the Gospel, and many tempted to cast it off, because they saw the Professors of it in general agree so little amongst themselves: This Confideration induced Mr. Le Clerc to add a Seventh Book to those of Grotius; wherein he treats of this Matter, and shows what it becomes every honest Man to do in such a Case; And I have translated it for the same Reason. All that I shall here add, shall be only briefly to enquire into the Cause of so much Division in the Church of Christ, and to show what feems to me the only Remedy to heal it. First, to examine into the Cause, why the Church of Christ is so much divided: A Man needs but a little Knowledge of the State of the Christian Church, to see that there is just Reason for the fame Complaint St. Paul made in the primitive Times

Times of the Church of Corinth; that some were for Paul, some for Apollos, and some for Cephas; so very early did the Spirit of Faction creep into the Church of God, and disturb the Peace of it, by fetting its Members at Variance with each other, who ought to have been all of the fame common Faith, into which they were baptized; and I wish it could not be faid that the fame Spirit has too much remained amongst Christians ever fince. It is evident that the Foundation of the Divisions in the Church of Corinth, was their forfaking their common Lord and Master, Jesus Christ, into whose Name alone they were baptized; and uniting themfelves, some under one eminent Apostle or Teacher, and fome under another, by whom. they had been instructed in the Doctrine of Christ; whereby they were distinguished into different Sects, under their several Denominations: This St. Paul complains of as a Thing in itself very Bad, and of pernicious Consequence; for hereby the Body of Christ, that is, the Christian Church, the Doctrine of which is one and the fame at all Times and in all Places, is rent and divided into feveral Parts, that clash and interfere with each other; Which is the only Method, if permitted to have its natural Effect, that can overthrow and destroy it. And from the same Cause have arisen all the Divifrom that are or have been in the Church ever fince.

Had Christians been contented to own but one Lord, even Jesus Christ, and made the Doctrine delivered by him the fole Rule of Faith, without any Fictions or Inventions of Men; it had been impossible but that the Church of Christ must have been one universal, regular, uniform Thing, and not fuch a Mixture and Confusion as we now behold it. But when Christians once began to establish Doctrines of their own, and to impose them upon others by humane Authority as Rules of Faith, (which is the Foundation of Antichrist,) then there began to be as many Schemes of Religion as there were Parties of Men who had different Judgment, and got the Power into their Hands. A very little Acquaintance with Ecclefiaftical History does but too fadly confirm the Truth of this, by giving us an Account of the feveral Doctrines in Fashion, in the several Ages of the Christan Church, according to the then present Humour. And if it be not so now, how comes it to pass that the Generality of Christians are so zealous for that Scheme of Religion, which is received by that particular Church of which they profess themselves Members? How is it that the Generality of Christians in one Country are zealous for Calvinism, and in another Country as zealous for Arminianism? It is not because Men have any natural Disposition more to the one than the other, or perhaps that one has much (a)

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more Foundation to support it from Scripture than the other; But the Reason is plain, viz. because they are the established Doctrines of the Places they live in; they are by Authority made the Rule and Standard of Religion, and Men are taught them from the Beginning; by this Means, they are fo deeply fixed and rooted in their Minds, that they become prejudiced in Favour of them, and have fo strong a Relish of them, that they cannot read a Chapter in the Bible but it appears exactly agreeable to the received Notions of them both, tho' perhaps those Notions are directly contradictory to each other: Thus instead of making the Scripture the only Rule of Faith, Men make Rules of Faith of their own, and interpret Scripture according to them; which being an eafy Way of coming to the Knowledge of what they esteem the Truth, the Generality of Christians sit down very well fatisfy'd with it. But whoever is indeed convinced of the Truth of the Gospel, and has any Regard for the Honour of it, cannot but be deeply concerned to fee its facred Truths thus prostituted to the Power and Interests of Men; and think it his Duty to do the utmost he is able to take it out of their Hands, and fix it on its own immoveable Bottom. In order to contribute to which, I shall in the Second Place show what feems to be the only Remedy that can heal these Divisions amongst Christians; and that

that is, in one Word, making the Scripture the only Rule of Faith. Whatever is necessary for a Christian to believe, in order to everlasting Salvation, is there declared, in fuch a Way and Manner as the Wifdom of God, who best knows the Circumstances and Conditions of Mankind. has thought fit. This God himself has made the Standard for all Ranks and Orders, for all Capacities and Abilities; And to fet up any other above, or upon the Level with it, is dishonouring God and abusing of Men. All the Authority in the World cannot make any Thing an Article of Faith, but what God has made fo; neither can any Power establish or impose upon Men, more or less, or otherwise than what the Scripture commands. God has given every Man proportionable Faculties and Abilities of Mind, some stronger and some weaker; and he has by his own Authority made the Scripture the Rule of Religion to them all; It is therefore their indispensible Duty to examine diligently, and study attentively this Rule, to instruct themselves in the Knowledge of Religious Truths from hence, and to form the best Judgment they can of the Nature of them. The Scripture will extend or contract itself according to the Capacities of Men; The strongest and largest Understanding will there find enough to fill and improve it, and the narrowest and meanest Capacity will fully acquiesce in what is there required of it. Thus (a2) all

all Men are obliged to form a Judgment of Religion for themselves, and to be continually rectifying and improving it; They may be very helpful and affifting to each other in the Means of coming to this Divine Knowledge, but no one can finally determine for another; every Man must judge for himself; and for the Sincerity of his Judgment he is accountable to God only, who knows the Secrets of all Hearts, which are beyond the Reach of humane Power: This must be left till the final Day of Account, when every Man shall be acquitted or condemned according as he has acted by the Dictates of his Conscience or no. Were all Christians to go upon this Principle, we should soon fee an End of all the fierce Controversies and unhappy Divifions which now rend and confound the Church of Christ: Were every Man allowed to take the Scripture for his only Guide in Matters of Faith, and, after all the Means of Knowledge and Instruction used, all the Ways of Affurance and Conviction try'd, permitted quietly to enjoy his own Opinion, the Foundation of all Divisions would be taken away at once: And till Christians do arrive at this Temper of Mind, let them not boast that they are endued with that excellent Virtue of Charity which is the distinguishing Mark of their Profession; for if what St. Paul says be true, that Charity is greater than Faith, it is evident no Christian

Christian ought to be guilty of the Breach of a greater Duty upon Account of a leffer; They ought not to disturb that Peace and Unity which ought to be amongst all Christians, for the Sake of any Matters of Faith, any Differences of Opinion; because it is contrary to the known Law of Charity: And how the far greatest Part of Christians will clear themselves of transgressing this plain Law, I know not. Wherefore if ever we expect to have our Petitions answered, when we pray that God would make us one Flock under one Shepherd and Bishop of our Souls, Jesus Christ; we must cease to make needless Fences of our own, and to divide ourselves into fmall feparate Flocks, and diftinguish them by that whereby Christ has not distinguished them. When this Spirit of Love and Unity, of forbearing one another in Meekness, once becomes the prevailing Principle amongst Christians; then, and not till then, will the Kingdom of Christ in its highest Perfection and Purity flourish upon the Earth, and all the Powers of Darkness fall before it.

JOHN CLARKE.

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To the Honourable

Hieronymus Bignonius,

His MAJESTY's Sollicitor

INTHE

CHIEF COURT of PARIS.

BOOK I.

Sect. I. The Occasion of this Work.

To U have frequently enquired of me, worthy Sir, (whom I know to be a Gentleman that highly deserves the Esteem of your Country, of the learned World, and, if you will allow me to say it, of myself also;) what the Substance of those Books is, which I wrote in desence of the Christian Religion, in my own Language. Nor do I wonder at your Enquiry; For you, who have with so great Judgment read every thing that is worth reading, cannot but be sensible with how much Philosophick Nicety (a) Ramundus Sebundus, with what entertaining

(a) Ræmundus Sebundus, &c.] These were the chief Writers upon this Subject in Grotius's

Time; but fince then a great Number have wrote concerning the Truth of the Christian Reing Dialogues Ludovicus Vives, and with how great Eloquence your Mornaus, have illustrated this Matter. For which Reason it might seem more useful, to translate some of them into our own Language, than to undertake any thing new upon this Subject. But though I know not what Judgment others will pass upon me, yet have I very good Reafon to hope that you, who are fo fair and candid a Judge, will eafily acquit me, if I should say, that after having read not only the fore-mentioned Writings, but also those that have been written by the Jews in behalf of the antient Jewish Dispensation, and those of Christians for Christianity, I chuse to make use of my own Judgment, fuch as it is; and to give my Mind that Liberty which at prefent is denied my Body; For I am perfuaded that Truth is no other way to be defended but by Truth, and That fuch as the Mind is fully fatisfied with; it being in vain to attempt to perfuade others to that which you yourself are not convinced of: Wherefore I felected, both from the Antients and Moderns, what appeared to me most conclusive; leaving fuch Arguments as feemed of fmall Weight, and rejecting fuch Books as I knew to be spurious, or had Reason to suspect to be so. Those which I approved of, I explained and put in a regular Method, and in as popular a manner as I could, and likewise turned them into Verse, that they might the easier be remembred. For my Defign was to undertake fomething which might be useful to my Countrymen, especially Seamen, that they might have an Opportunity to employ that Time which in long Voyages lies upon their Hands,

ligion, especially in French and English; moved thereto by the Example of Grotius, whom they imitated, and sometimes bor-

rowed from him: So that the Glory of so pious and neceffary a Method of Writing chiefly redounds to him. Le Clerc.

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Hands, and is usually thrown away: Wherefore I began with an Encomium upon our Nation, which fo far excells others in the Skill of Navigation; that by this means I might excite them to make use of this Art, as a peculiar Favour of Heaven; not only to their own Profit, but also to the propagating the Christian Religion: For they can never want Matter, but in their long Voyages they will every where meet either with Pagans as in China or Guinea; or Mahometans, as in the Turkish and Persian Empires, and in the Kingdoms of Fez and Morocco; and also with Jews who are the professed Enemies of Christianity, and are difperfed over the greatest part of the World; And there are never wanting prophane Persons, who, upon occafion, are ready to scatter their Poison amongst the Weak and Simple, which Fear had forced them to conceal: Against all which Evils, my Defire was, to have my Countrymen well fortified; that they who have the best parts, might employ them in confuting Errors; and that the other would take heed of being feduced by them.

Sect. II. That there is a God.

And that we may show that Religion is not a vain and empty thing; it shall be the Business of this first Book to lay the Foundation thereof in the Existence of the Deity: Which I prove in the following manner. That there are some Things which had a Beginning, is confessed on all Sides, and obvious to Sense: But these Things could not be the Cause of their own Existence; because that which has no Being, cannot act; for then it would have been before it was, which is impossible; whence it follows, that it derived its Being from something else: This is true not only of those Things which are now before our Eyes, or which we have formerly seen; but also of those things B 2

out of which these have arisen, and so on, (a) till we arrive at fome Cause, which never had any Beginning, but exists (as we fay) necessarily, and not by Accident: Now this Being whatfoever it be (of whom we shall speak more fully by and by) is what we mean by the Deity, or God. Another Argument for the Proof of a Deity may be drawn from the plain Confent of all Nations, who have any Remains of Reason, any Sense of Good Manners, and are not wholly degenerated into Brutishness. For, Humane Inventions, which depend upon the arbitrary Will of Men, are not always the fame every where, but are often changed; whereas there is no Place where this Notion is not to be found; nor has the Course of Time been able to alter it, (which is observed by (a) Aristotle himself, a Man not very credulous in these Matters;) wherefore we must assign it a Cause as extensive as all Mankind; and That can be no other than a Declaration from God himself, or a Tradition derived down from the first Parents of Mankind: If the former be granted, there needs no further Proof; if the latter, it is hard to give a good Reason why our first Parents should deliver to Posterity a Falsity in a Matter of so great Mo-

(a) Till we arrive at some Cause, &c.] Because as their manner of speaking is, there can be no such thing as going on for ever; for of those Things which had a Beginning, either there is some first Cause, or there is none. If it be denied that there is any first Cause; then those Things which had a Beginning, were without a Cause; and consequently existed or came out of nothingof themselves, which is absurd. Le Clerc.

(a) Arifotle bimfelf, &c.] Me-

saphyf. Book XI. Ch. 5. where, after relating the Fables of the Gods, he has these Words, "Which if any one rightly " distinguishes, he will keep " wholly to this as the principal " Thing; that to believe the " Gods to be the first Beings, " is a divine Truth: and that " tho' Arts and Sciences have " probably been often loft, and

" revived; yet this Opinion " hath been preserved as a Re-" lict to this very Time." Le

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Moreover, if we look into those Parts Moment. of the World, which have been a long time known, or into those lately discovered; if they have not loft the common Principles of Human Nature, (as was faid before) this Truth immediately appears; as well amongst the more dull Nations as amongst those who are quicker, and have better Understandings; and, furely, these latter cannot all be deceived, nor the former be fupposed to have found out something to impose upon each other with: Nor would it be of any force against this, if it should be urged, that there have been a few Persons in many Ages, who did not believe a God, or at least made such a Profession; For confidering how few they were, and that as foon as their Arguments were known, their Opinion was immediately exploded; it is evident, it did not proceed from the right use of that Reafon which is common to all Men; but either from an Affectation of Novelty, like the Heathen Philosopher who contended that Snow was black; or from a corrupted Mind, which like a vitiated Palate, does not relish Things as they are: Especially fince Hiftory and other Writings inform us. that the more vertuous any one is, the more carefully is this Notion of the Deity preserved by him: And it is further evident, that they who diffent from this antiently established Opinion, do it out of an ill Principle, and are fuch Persons whose Interest it is that there should be no God, that is, no Judge of human Actions; because whatever Hypotheses they have advanced of their own, whether an infinite Succession of Causes, without any Beginning; or a fortuitous Concourse of Atoms, or any other (a) it is attend-

(a) It is attended with as great, and that not rashly, that there are much greater Difficulties in

ed with as great, if not greater Difficulties, and not at all more credible than what is already received; as is evident to any one that confiders it ever fo little. For that which fome object, that they don't believe a God, because they don't see him; if they can fee any thing, they may fee how much it is beneath a Man, who has a Soul which he cannot fee, to argue in this manner. Nor if we cannot fully comprehend the Nature of God, ought we therefore to deny that there is any fuch Being; for the Beasts don't know of what sort Creatures Men are, and much less do they understand how Men, by their Reason, institute and govern Kingdoms, measure the Course of the Stars, and fail cross the Seas: These Things exceed their Reach: And hence Man, because he is placed by the Dignity of his Nature above the Beasts, and that not by himself, ought to infer; that He who gave him this Superiority above the Beafts, is as far advanced beyond Him, as He is beyond the Beasts; and that therefore there is a Nature, which, as it is more Excellent, so it exceeds his Comprehension.

Sect. III. That there is but one God.

HAVING proved the Existence of the Deity: we come next to his Attributes; the first whereof is. That there can be no more Gods than One. Which may be gathered from hence; because (as was before faid) God exists necessarily, or is selfexistent.

the Opinions of those, who would have the World to be eternal, or always to have been: fuch as, that it must have come out of nothing of it felf, or that it arose from the fortuitous Concourse of Atoms; Opinions full of manifest Contradictions, as many fince Grotius's Time have exactly demonstrated; amongst whom is the eminent and learned Dr. Ralph Cudworth, who wrote the English Treatise. Of the intellectual System of the Universe: There are also other very excellent English Divines and natural Philosophers. La Clerc.

the Christian Religion. existent. Now that which is necessary or self-existent, cannot be confidered as of any Kind or Species of Beings, but as actually existing, (a) and is therefore a fingle Being: For if you imagine many Gods, you will fee that necessary Existence belongs to none of them; nor can there be any Reason why two should rather be believed than three, or ten than five: Beside the Abundance of particular Things of the same kind, proceeds from the Fruitfulness of the Cause, in proportion to which more or less is produced; but God has no Caufe, or Original. Further, particular different Things, are endued with peculiar Properties, by which they are diffinguished from each other; which do not belong to God, who is a necessary Being. Neither do we find any Signs of many Gods; for this whole Universe makes but one World, in which there is but (b) One Thing that far exceeds the rest in Beauty; viz. the Sun; and in every Man there is but One Thing that governs, that is, the Mind: Moreover, if there could be two or more Gods, free Agents, acting according to their own Wills, they might will contrary to each other; and fo One be hindered by the Other from effecting his Defign; now a Possibility of being hindred is inconfiftent with the Notion of God.

(a) And is therefore a fingle Being, &c.] But a great many fingle Beings, are a great many individual Beings; this Argument therefore might have been omitted, without any detriment to fo good a Cause. Le Clerc.

Whoever would see the Argument for the Unity of God, drawn from his necessary or Self-

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existence, urged in its full force, may find it at the beginning of Dr Sam. Clarke's Boyle's Lectures.

(b) One Thing that far exceed, &c.] At least to the Inhabitants of this our Solar System (as, we now term it;) as those fiery Centers the Stars, are to other Systems. Le Clerc.

Sect. IV. All Perfection is in God.

THAT we may come to the Knowledge of the other Attributes of God; we conceive all that is meant by Perfection, to be in Him, (I use the Latin Word Perfectio, as being the best that Tongue affords, and the same as the Greek TEASIGTHS). Because whatever Persection is in any Thing, either had a Beginning, or not; if it had no Beginning, it is the Perfection of God; if it had a Beginning, it must of necessity be from something else: And fince none of those things that exist, are produced from nothing, it follows, that whatever Perfections are in the Effects, were first in the Cause, so that it could produce any thing endued with them; and confequently they are all in the first Cause. Neither can the first Cause ever be deprived of any of its Perfections: Not from any thing else; because that which is Eternal, does not depend upon any other thing, nor can it at all fuffer from any thing that they can do: Nor from itself, because every Nature desires its own Perfection.

Sect. V. And in an infinite Degree.

To this must be added, that these Perfections are in God, in an infinite Degree: Because those Attributes that are finite, are therefore limited, because the Cause whence they proceed has communicated fo much of them and no more; or elfe, because the Subject was capable of no more. But no other Nature communicated any of its Perfections to God; nor does he derive any thing from any One elfe, he being (as was faid) necessary or felf-existent.

Sect. VI. That God is Eternal, Omnipotent, Omnificient and compleatly Good.

Now feeing it is very evident, that those Things which have Life are more perfect, than those which have not; and those which have a Power of Asting, than those which have none; those which have Understanding, than those which want it; those which are good, than those which are not so; it follows from what has been already said, that these Attributes belong to God, and that infinitely: Wherefore he is a living infinite God; that is eternal, of immense Power, and every way good without the least Desect.

Sect. VII. That God is the Cause of all Things.

EVERY Thing that is, derives its Existence from God; this follows from what has been already faid. For we conclude that there is but One necessary self-existent Being; whence we collect, that all other Things fprung from a Being different from themselves: For those Things which are derived from fomething else, were all of them, either immediately in themselves, or mediately in their Causes, derived from Him who had no Beginning, that is, from God, as was before evinced. And this is not only evident to Reason, but in a manner to Sense too: For if we take a Survey of the admirable Structure of a Humane Body, both within and without; and fee how every, even the most minute Part, hath its proper use, without any Design or Intention of the Parents, and with so great Exactness as the most excellent Philosophers and Physicians could never enough admire; it is a fufficient Demonstration that the Author of Nature is the most compleat Understanding. Of this a great deal may

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be feen in (a) Galen, especially where he examines the Use of the Hands and Eyes; And the same may be observed in the Bodies of dumb Creatures; for the Figure and Situation of their Parts to a certain End, cannot be the Effect of any Power in Matter. As also in Plants and Herbs, which is accurately observed by the Philosophers. Strabo (b) excellently well takes notice hereof in the Polition of Water, which, as to its Quality, is of a middle Nature betwixt Air and Earth, and ought to have been placed betwixt them, but is therefore interspersed and mixed with the Earth, lest its Fruitfulness, by which the Life of Man is preferved, should be hindred. Now it is the Property of intelligent Beings only to act with tome View. Neither are particular Things appointed for their own peculiar Ends only, but for the Good of the Whole; as is plain in Water, which (c) contrary to its own Nature is raised upwards, left

(a) In Galen, &c.] Book III. ch. 10. Which Place is highly worth reading, but too long to be inferted. But many later Divines and natural Philofophers in England have explained these Things more accurate-

ly. Le Clerc. (b) Strabo, &c] Book XVII. Where after he had distin-guished betwixt the Works of Nature, and those of Providence, he adds; " After the " Earth was furrounded with "Water, because Man was not " made to dwell in the Wa-" ter, but belongs partly to " the Earth, and partly to the " Air, and stands in great need " of light; (Providence) has " caused many Eminences " and Cavities in the Earth, " that in these, the Water, or.

" the greatest Part of it, might " be received; whereby that " part of the Earth under it " might be covered; and " that by the other, the Earth " might be advanced to cover " the Water, except what is " of Use for Men, Animals, and " Plants." The same hath been observed by Rabbi, Jehuda Levita, and Abenesdra, amongst the Jews, and St. Chryfostom in his 9th Homily of Statues, among Christians.

(c) Contrary to its own Nature, &c.] This was borrowed from the Peripatetick Philosophy, by this great Man; which suppofed the Water in a Pump to ascend for fear of a Vacuum; whereas it is now granted by all, to be done by the Pressure of the Air. But by the Laws lest by a Vacuum there should be a Gap in the Structure of the Universe, which is upheld by the continued Union of its Parts. Now the Good of the Whole could not possibly be designed, nor a Power put into Things to tend towards it, but by an intelligent Being to whom the Universe There are moreover fome Actions, is fubject. even of the Beafts, fo ordered and directed, as plainly discover them to be the Effects of some small degree of Reason; As is most manifest in Ants and Bees, and also in some others, which, before they have experienced them, will avoid Things hurtful, and feek those that are profitable to them. That this Power of fearching out and diftinguishing, is not properly in themfelves, is apparent from hence, because they act always alike, and are unable to do other Things which don't require more Pains; (a) wherefore they are acted upon by some foreign Reason; and what they do, must of necessity proceed from the Efficiency of that Reason impressed upon them: Which Reason is no other than what we call God. Next,

of Gravitation, as the Moderns explain them, the Order of the Universe, and the Wisdom of its Creator, is no less conspicuous. Le Clerc.

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(a) Wherefore they are acted upon, &c.] No, they are done by the Soul of those Beasts, which is so far reasonable as to be able to do such Things, and not others. Otherwise God himself, would act in them instead of a Soul, which a good Philosopher will hardly be persuaded of. Nothing hinders but that there may be a great many Ranks of sensible and intelligent Natures, the lowest of which may be in the Bodies of

Brute Creatures; for no Body I think, really believes with Ren. Cartes that Brutes are mere corporeal Machines. But you will fay, when Brute Creatures die, what becomes of their Souls? That indeed I know not, but it is nevertheless true that Souls refide in them. There is no necessity that we should know all Things, nor are we therefore presently to deny any thing, because we cannot give We are to reaccount of it. ceive those Things that are evident, and be content to be ignorant of those Things which we cannot know. Le Clere.

Next, the Heavenly Constellations, but more especially those eminent ones, the Sun and Moon, have their Courses so exactly accommodated to the Fruitfulness of the Earth, and to the Health of Animals, that nothing can be imagined more convenient: For though otherwise, the most simple Motion had been along the Equator, yet are they directed in an oblique Circle, that the Benefit of them might extend to more Places of the Earth. And as other Animals are allowed the Use of the Earth; fo Mankind are permitted to use those Animals, and can by the Power of his Reason tame the fiercest of them. Whence it was that the (a) Stoicks concluded that the World was made for the Sake of Man. But fince the Power of Man does not extend fo far as to compel the Heavenly Luminaries to ferve Him, nor is it likely they should of their own accord submit themselves to him; hence it follows, that there is a fuperior Understanding, at whose Command those beautiful Bodies afford their perpetual Affistance to Man, who is placed fo far beneath them: Which Understanding is none other than the Maker of the Stars and of the Universe. (b) The Eccentrick Motions of the Stars, and the Epicycles, as they term them, manifeftly show, that they are not the Effects of Matter, but the Appointment of a free Agent;

(a) The Stoicks concluded, &c.] See Tully in his first Book of Offices, and his second of the Nature of the Gods.

(b) The Eccentrick Motions, &c.] This Argument is learnedly handled by Maimonides, in his Ductor Dubitantium, PartII. c.4. And if you suppose the Earth to be moved, it amounts to the same thing in other Words.

Ibid. These and some of the following Things are according to the vulgar Opinion, which is now exploded; but the Efficacy of the Divine Power, is equally feen in the constant Motion of the Planets in Ellipses, about the Sun, through the most fluid Vortex; in fuch a manner as not to recede from, or approach to their Centre, more than their wonted Limits, but always cut the Sun's Equator at like Obliquity. Le Clerc.

and the fame Affurance we have from the Polition of the Stars, some in one Part of the Heavens, and fome in another; and from the unequal Form of the Earth and Seas: Nor can we attribute the Motion of the Stars, in fuch a Direction, rather than another, to any thing elfe. The very Figure of the World, which is the most perfect, viz. round, inclosed in the Bosom of the Heavens, and placed in wonderful Order, fufficiently declares that these Things were not the Refult of Chance, but the Appointment of the most excellent Understanding: For can any one be so foolish, as to expect any thing fo accurate from Chance? He may as foon believe that pieces of Timber, and Stones, should frame themselves into a House; (a) or from Letters thrown at a venture, there should arise a Poem; when the Philosopher, who saw only some Geometrical Figures on the Sea-shore, thought them plain Indications of a Man's having been there, fuch Things not looking as if they proceeded from Chance. Besides, that Mankind were not from Eternity, but date their Original from a certain Period of Time, is clear, as from other Arguments, fo from the * Improvement of Arts,

(a) Into a House, &c.] or Ship or Engine.

* The Improvement of Arts, &c.] Tertullian treats of this Matter, from History in his Book concerning the Soul, Sect 30. We find (fays he) in all Commentaries, especially of Humane Antiquities, that Mankind increase by Degrees, &c. And a

little after, The World manifessly improves every Day, and grows wiser than it was. These two Arguments caused Aristotle's Opinion, (who would not allow Mankind any Beginning) to be rejected by the learned Historians, Especially the Epicureans. Lucretius, Book V.

If Heaven and Earth had no Original,
How is it, that before the Trojan War,
No Poets sung of Memorable Things;
But Deeds of Hero's dy'd so oft with them;
And no where, Monuments rais'd to their Praise?
This shows the World is young and newly Born,

and those desart Places, which came afterwards to be inhabited; and is further evidenced by the Language

Whence 'tis that Arts are every Day encreas'd, And published anew; Ships are improved, And Musick, to delight the Ear.

With a great deal more to the same purpose.

Virgil Eclogue VI.

- From these first Principles
All Things arose, hence sprung the tender World.

And in his Georgicks.

Use first produced those various Arts we see,
By small degrees; this taught the Husbandman
To plow and sow his Fields; from the hard Flint
To setch the hidden Sparks; then Men began
With hollow Boats to cross the Stream; Pilots
To name the Stars, the Pleiades, Hyades,
And Charles's Wain: Then Sportsmen spread their Nets
To catch wild Beasts, and Dogs pursu'd their Game.
Some drain the Rivers, and some seek the Main,
Stretching their Nets to inclose the sinny Prey:
Others with Iron sorge sharp Instruments
To cleave the yielding Wood, Then Arts arose.

When first Mankind began to spread the Earth.

Like Animals devoid of Speech, they strove
With utmost Srength of Hands, for Dens and Acorns
From thence to Clubs, and then to Arms advanced,
Taught by Experience; 'Till Words express'd
Their Meaning, and gave proper Names to Things:
Then Wars were ended; Cities built, and Laws
To punish Thieves, Adulterers, and Villains.

Pliny in his third Book of Natural History, about the Beginning; Wherefore I would be so understood, as the Words themselves signify, without the flourish of Men; and as they were understood at the Beginning, before any great Exploits were performed. The fame Author affirms that the Hercinian Wood (in Germany) was coæval with the World, Book XVI. Seneca, in Lactantius, 'Tis not a Thou-Sand Years since Wisdom had a Beginning. Tacitus's Annals III. The first Men, before Appetite and Paffion fwayed them, lived with-

out Bribes, and without Iniquity; and needed not to be restrained from Evil by Punishment: Neither did they stand in need of Reward, every one naturally pursuing Virtue; for so long as nothing was defired contrary to Morality, they wanted not to be restrained by Fear: But after they laid aside Equity; and Violence and Ambition succeeded in the Room of Honesty and Humility; then began that Power which has always continued amongst some People. And Aristotle could not fully perfuade himself, any

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guage of Islands, plainly derived from the neighbouring Continents. There are moreover certain Ordinances so universal amongst Men, that they don't seem so much to owe their Institution to the Instinct of Nature, or the Deductions of plain Reason; as to a constant Tradition, scarce interrupted in any Place, either by Wickedness or Missortune:

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more than others of the truth of his own Hypothesis, that Mankind never had any Beginning. For he speaks very doubtfully of the Matter in many places, as Moses Maimonides observes in his Ductor Dubitantium, Part II. In the Prologue to his Second Book concerning the Heavens, he calls his Pofition, only a Persuasion, and not a Demonstration; and there is a Saying of the same Philosopher in the third Book of the Soul; Chap III. That Persuasion is a Consequence of Opinion. But his principal Argument is drawn from the Abfurdity of the contrary Opinion, which supposes the Heavens and the Universe not to be created, but generated; which is inconfistent. Book XI. of his Metaphysicks, Chap. 8. he lays, 'Tis very likely that Arts bave often been lost, and invented again. And in the last Chapter of the Third Book of the Generation of Animals, he has these Words, It would not be a foolish Conjecture concerning the first Rise of Men, and Beasts, if any one should imagine, that of old they sprung out of the Earth one of these two ways, either to have been like Maggots, or to bave come from Eggs. After his Explication of each of thele,

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uld any nore He adds, If therefore Animals had any Beginning, it is manifest it must be one of these two ways. The same Aristotle, in the First of his Topicks, Chap. XI. There are some Questions against which very good Arguments may be brought; (it being very doubtful which side is in the right, there being great Probability on either hand,) we have no Certainty of them: and tho' they be of great weight, we find it very difficult to determine the Caufe and Manner of their Existence; as for Instance, whether the World were from Eternity, or no: For such Things as these are disputable. And again, disputing about the fame thing in his First Book of the Heavens, Chap. 10. What shall be said, will be the more credible, if we allow the Disputants Arguments their due weight. Tatian therefore did well not to pass by this, where he brings his Reafons for the Belief of the Scriptures, That what they deliver concerning the Creation of the Universe, is level to every one's Capacity. If you take Plato, for the World's having a Beginning, and Aristotle for its having had none; you will have feen both the Jewish and Chriflian Opinions.

Of which fort were formerly Sacrifices, amongst holy Rites; and now Shame in Venereal Things, the Solemnity of Marriage, and the Abhorrence of Incest.

Sect. VIII. The Objection concerning the Cause of Evil, answered.

Nor ought we to be in the least shaken in what has been faid, because we see many Evils happen, the Original of which cannot be ascribed to God, who, as was affirmed of Him, is perfectly good. For when we fay, that God is the Caufe of all Things, we mean of all fuch Things as have a real Existence; which is no Reason why those Things themselves should not be the Cause of fome Accidents, fuch as Actions are. God created Man, and some other Intelligences superior to Man, with a Liberty of Acting; which Liberty of Acting is not in itself Evil, but may be (a) the Cause of something that is Evil. And to make God the Author of Evils of this kind, which are called Moral Evils, is the highest Wickedness. But there are other Sorts of Evils, fuch as Loss or Pain inflicted upon a Person, which may be allowed to come from God, suppose for the Reformation of

(a) The Cause of something that is Evil, &c.] God indeed fore-faw, that free Agents would abuse their Liberty, and that many natural and moral Evils would arise from hence; yet did not this hinder him from permitting such Abuse, and the Consequences thereof; any more than it hindred his creating Beings endued with such Liberty. The Reason is plain. Because a free Agent being the most Excellent Creature, which discovers the highest Power of the

Creator, God was unwilling to prevent those Inconveniencies which proceed from the Mutability of their Nature; because He can amend them as He pleases, to all Eternity; in such a manner as is agreeable to his own Goodness, tho he has not yet revealed it to us. Concerning which we have largely treated in French, in a Book wrote against Pet. Bayle, the seeming Advocate of the Manichess, La Clerc.

of the Man, or as a Punishment which his Sins deferve: For here is no Inconsistency with Goodness; but on the contrary, these proceed from Goodness itself, in the same manner as Physick, unpleasant to the Taste, does from a good Physician.

Sect. IX. Against Two Principles.

AND here, by the way, we ought to reject their Opinion, who imagine that there are (a) two Active Principles, the one Good, and the other Evil. For from Two Principles, that are contradictory to each other, can arise no regular Order, but only Ruin and Destruction: Neither can there be a self-existent Being perfectly Evil, as there is One Self-existent perfectly Good: Because Evil is a Desect, which cannot reside but in something which has a Being; (b) and the very having a Being is to be reckoned amongst the Things which are Good.

Sect. X. That God governs the Universe.

THAT the World is governed by the Providence of God, is evident from hence: That not only Men, who are endued with Understanding; but Birds, and both Wild and Tame Beasts, (who are lead by Instinct, which serve them instead of Understanding) take care of, and provide for their Young. Which Persection, as it is a Branch of Goodness, ought not to be excluded from God: And so much the rather, because He is All-wise, and All-powerful, and cannot but know every thing that is done, or is to be done, and with the greatest Facility

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was speaking of moral and not of natural Good. It had therefore been better to have forborn such kind of Reasoning. Le Clerc.

⁽a) Two astive Principles, &c.] This has respect to the ancient Disciples of Zoroastres, and to the Manichees. Le Clerc.

⁽b) And the very having a Being, &c.] But here, (the Author)

cility direct and govern them; Towhich we may add, what was before hinted, concerning the Motion of particular Things, contrary to their own Nature, to promote the Good of the Whole.

Sect. XI. And the Affairs of this lower World.

AND They are under a very great Mistake, who confine this Providence (a) to the Heavenly Bodies; As appears from the foregoing Reason, which holds as strong for all created Beings; and moreover from this Confideration, that there is an especial Regard had to (b) the Good of Man, in the Regulation of the Course of the Stars, as is confessed by the best Philosophers, and evident from Experience. And it is reasonable to conceive, that greater Care should be taken of that, for whose Sake the other was made, than of that which is only subservient to it.

And the Particulars in it.

NEITHER is Their Error less, (c) who allow the Universe to be governed by Him, but not the parti-

(a) To the Heavenly Bodies, &c.] This was the Opinion of Aristotle. See Plutarch concerning the Opinions of the Philosophers, Book II. ch. 3. and Atticus in Eusebius's Gospel Preparation, Book V. ch. 5. Le Clerc.

(b) The Good of Man, &c.] Though not for Man only, (for it doth not appear, that there are no other Intelligent Beings, in other Planets,) yet partly for Him, and so far as He makes use of them without any Detriment to other Creatures. Because we cannot live without the Sun; we may well conclude it was made upon our account; unless we can imagine that Chance provided every Thing that is necessary for us; which is very abfurd: Just like a Man, who happening upon a House well furnished, should deny that it was built for the Convenience of Men, who are alone capable of enjoying it. Le Clerc.

(c) Who allow the Universe, &c.] This was the Opinion of the Stoicks; See Arrius's Differtations upon Epictetus, Book I. ch. 12. and Justin Lipfius in his Stoical Physicology.

Le Clerc.

particular Things in it. For if He were ignorant of any particular Thing (as some of them say,) He would not be throughly acquainted with himself. Neither will his Knowledge be Infinite (as we have before proved it to be) if it does not extend to Individuals. Now if God knows all Things, what should hinder his taking care of them; Especially since Individuals, as such, are appointed for some certain End, either Particular or General: And Things in General (which they themselves acknowledge to be preserved by God) cannot substitute that in their Individuals: So that if the Particulars be destroyed by Providence's forsaking them, the Whole must be destroyed too.

Sect. XII. This is further proved by the Preservation of Empires.

The Preservation of Commonwealths hath been acknowledged, both by Philosophers and Historians, to be no mean Argument for the Divine Providence over Humane Affairs. First, in General; (a) because where ever good Order in Government and Obedience hath been once admitted, it has been always retained; and in particular, certain Forms of Government have continued for many Ages; as that of Kings among the Association Activations, Activations and Franks; and that of Aristocracy among the Venetians. Now though Humane Wisdom may go a good way towards this; yet if it be duly considered, what a Multitude of wicked Men there are, how many external Evils, how liable Things are in their own Nature to change; we can hard-

(a) Because where-ever good Order, &c.] Because without it, there is no such thing as humane Society; and without Society Mankind cannot be preserved: Whence we may col-

lect, that Men were created by divine Providence, that they might live in Society, and make use of Laws, without which there neither is, nor can be any Society. Le Clerc.

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pinion rrius's Aetus, in Lipicology. ly imagine any Government should subsist so long without the peculiar Care of the Deity. And this is more visible where it has pleased God (a) to change the Government; For all Things (even those which do not depend upon Humane Prudence) fucceed beyond their Wish (which they do not ordinarily in the variety of Humane Events) to those whom God has appointed Instruments for this Purpofe, as it were destined by him; (suppose Cyrus, Alexander, Casar the Dictator, (b) the Cingi amongst the Tartars, (c) Namcaa amongst the Chinese:) Which wonderful Agreeableness of Events, and all conspiring to a certain End, is a manifest Indication of a Provident Direction. For though a Man may now and then throw a particular Cast on a Die by Chance; yet if he should do it a hundred times together, every Body would conclude there was fome Art in it.

Sect. XIII. And by Miracles.

But the most certain Proof of Divine Providence is from Miracles, and the Predictions we find in Histories: It is true indeed, that a great many of those Relations are fabulous; but there is no Reason to dis-believe those which are attested by credible Witnesses, to have been in their Time, Men whose Judgment and Integrity have never been called in question. For since God is All-knowing

(a) To change the Government, &c.] Thus Lucretius.

Some secret hidden Cause consounds the Exploits of Men.

(b) The Cingi amongst the Tartars, &c.] He seems to mean Genghiz-Can, who came out of Eastern Tartary, and out of the City Caracarom, and subdued not only Tartary, but also the Northern Sina, and India. From him sprung the

Mogul Kings, and the Princes of the leffer Tartary. His Life is written in French, and published at Paris, in 1710. Le Clerc.

(c) Namcaa amongst the Chinese, &c] Here in Justice Manca Capacus ought to be named, who was the Founder of the Empire of Peru. (See Garsilazzi de la Vega, in Incarum Historia)

knowing and All-powerful, why should we think him not able to signify his Knowledge or his Resolution to Act, out of the ordinary Course of Nature, which is his Appointment, and subject to his Direction and Government? If any one should object against this, that inferior intelligent Agents may be the Cause of them, it is readily granted; and this tends to make us believe it the more easily of God: Beside, whatever of this Nature is done by such Beings, we conceive God does by them, or wisely permits them to do them; in the same manner as in well regulated Kingdoms, nothing is done otherwise than the Law directs, but by the Will of the Supreme Governor.

Sect. XIV. But more especially amongst the Jews, who ought to be credited upon the account of the long Continuance of their Religion.

Now that some Miracles have really been seen, (though it should seem doubtful from the Credit of all other Histories) the Jewish Religion alone may easily convince us: which though it has been a long time destitute of Humane Assistance, nay exposed to Contempt and Mockery, yet it remains (a) to this very Day, in almost all parts of the World; when

(a) To this very Day, &c]
Hecatæus concerning the Jews,
which lived before the Time
of Alexander, has these Words:
"Though they be severely Re"proached by their Neigh-

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rfilazn Hibours and by Strangers, and many times harshly treated by the Persian Kings and

"Nobility; yet cannot they
be brought off from their
Opinion, but will undergo
the most cruel Torments

" and sharpest Death, rather than forfake the Religion of

"their Country." Josephus preserved this place, in his first Book against Appion, and he adds another Example out of the same Hecateus, relating to Alexander's Time, wherein the Jewish Soldiers peremptorily refused to assist at the Repairing the Temple of the God Belus. And the same Josephus has very well shown, in his other Book against Appion, that the firm Persuasion of the Jews of old, concerning God's being the Author of their Law,

when (a) all other Religions (except the Christian, which is as it were the Perfection of the Jewish) have either disappeared as soon as they were forsaken by the Civil Power and Authority, (as all the Pagan Religions did;) or else they are yet maintained by the same Power as Mahometanism is: For if any one should ask, whence it is that the Fewish Religion hath taken so deep Root in the Minds of all the Hebrews, as never to be plucked out; there can be no other possible Cause assigned or imagined than this; That the present Jews received it from their Parents, and they from theirs, and fo on, till you come to the Age in which Moses and Joshua lived; they received, I fay, (b) by a certain and uninterrupted Tradition, the Miracles which were worked as in other Places, fo more especially at their coming out of Ægypt, in their Journey, and at their Entrance into Canaan; of all which, their Ancestors themselves were Witnesses. Nor is it in the least credible, that a People of so obstinate a Disposition, could ever be persuaded any otherwise, to fubmit to a Law loaded with fo many Rites and

is from hence evident, because they have not dared, like other People to alter any thing in their Laws; not even then, when in long Banishments, under foreign Princes, they have been tryed by all forts of Threatnings and Flatteries. To this we may add fomething of Tacitus, about the Proselites: " All that are converted to " them do the like; for the " first Principle they are in-" ftructed in, is to have a Con-" tempt of the Gods; to lay " afide their Love to their " Country, and to have no " Regard for their Parents or " Brethren " That is, when the Law of God comes in com-

petition with them; which this

profane Author unjustly blames.

See further what Porphyry has delivered about the Conflancy of the Jews, in his Second and Fourth Books against Eating of living Creatures; where He mentions Antiochus, and particularly the Conflancy of the Essens amongst the Jews.

(a) All other Religions, &c.] Even those so highly commended Laws of Lycurgus, as is observed by Josephus and

Theodoret.

(b) By a certain and uninterrupted Tradition, &c.] To which we give credit, because it was worthy of God to institute a Religion in which it was taught, that there was one God the Creator of all Things, who is a spiritual Being, and is alone to be worshipped. Le Clerc. I

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Ceremonies; or that wife Men, amongst the many Distinctions of Religion which Humane Reason might invent, should chuse Circumcision; which could not be performed (a) without great Pain, and (b) was laughed at by all Strangers, and had nothing to recommend it but the Authority of God.

Sect. XV. From the Truth and Antiquity of Moses.

THIS also gives the greatest Credit imaginable to the Writings of Moses, in which these Miracles are recorded to Posterity; not only because there was a fettled Opinion and constant Tradition amongst the Jews, that this Moses was appointed by the express Command of God himself to be the Leader and Captain of this People; but also because (as is very evident) he did not make his own Glory and Advantage his principal Aim, because He himself relates those Errors of his own, which He could have concealed; and delivered the Regal and Sacerdotal Dignity to others, (permitting his own Posterity to be reduced only to common Levites.) All which plainly show, that he had no occasion to falsify in his History; as the Style of it further evinces, it being free from that Varnish and Colour, which uses to give Credit to Romances; and is very natural and eafy, and agreeable to the Matter of which it treats. Moreover, another Argument for the undoubted Antiquity of Mofes's Writings, which no other Writings can pretend to, is this; That the Greeks (from whom all other Nations derived their Learning) own, that they (c) had their Letters from others; which Letters

(a) Without great Pain, &c] Philo says, It was done with very great Pain.

Whence the Jews by the Poets, are called Cropt, Circumcifed, Fore-skinned.

⁽b) Was laughed at, &c.] The fame Philo fays, It was a Thing laughed at by every Body:

⁽c) Had their Letters, &c]
Herodotus in his Terpfichors, fays,
"That the Ionians learned
their

of theirs, have the same Order, Name (a) and Shape, as the Syriack or Hebrew: And further still, the most antient (b) Attick Laws, from whence the

Roma

their Letters of the Phani-

" cians, and used them, with very little variation; which

" afterwards appearing, those " Letters, were called Phani" cian, (as they ought to be)
" from the Phænicians bring" ing them into Greece." He

calls them

The Phanician Counsellors of Cadmus.

And Calimachus.

- Cadmus, from whom the Greeks, derive their written Books.

And Plutarch calls them Phanician or Punick Letters, in his Ninth Book, and Third Prob. of his Sympofiacks, where he fays, that Alpha in the Phanician Language, fignifies an Ox, which is very true Eupolemus, in his Book of the Kings of Judaa, fays, "That" Moses was the first wise Man,

"and that Letters were first given by him to the Jews,

" cians received them," That is, the ancient Language of the Jews and Phænicians was the same, or very little different. Thus Lucian. He spake some indistinct Words, like the Hebrew or Phænician. And Chærilus in his Verses concerning the Solimi, who, he says, dwelt near the Lake, I suppose he means Asphaltites.

" and from them the Phani-

These with their Tongue pronounced Phoenician Words.

See also the Punick Scene of Plantus, where you have the Words that are put in the Punick Language, twice, by reafon of the double writing; and also the Latin Translation, whence you may eafily correct what is corrupted. And as the Phanican and Hebrew Language were the same, so are the ancient Hebrew Letters the fame with those of the Pbanicians. See the great Men about this Matter. Joseph Scaliger's Diatriba of the Eusebian Year clo Iocxvii. and the First Book, Chap X. of Gerrard Voffus's Grammor (and particu-Jarly Sam. Bochart, in his Chanaan) You may add also, if you please, Clement of Alexandria, Strom. Book. I. and Enfebius's Gospel-Preparation, Book X. Chap. 5.

(a) And Shape, &c.] He means the Samaritan Letters, which are the same as the Phanician. as Lud. Capel. Sam Bochart, and others have shown. I also have treated of the same in French in the Biblioth. Select. Vol. XI. Le Clerc.

(b) Attick Laws, &c] You have a famous Instance of this, in Thieves that rob by Night, which we have treated of in the Second Book of War and Peace, Ch. I. Sect. 12. and another in that Law, which Sopater recites, Let him that is next akin possess the Heires; which is thus explained by Terence.

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Roman were afterwards taken, owe their Original to the Law of Moses.

Sect. XVI. From Foreign Testimonies.

To these we may add the Testimony of a great Number, who were Strangers to the Jewish Religigion, which shows that the most ancient Tradition among all Nations, is exactly agreeable to the Relation of Moses,. For his Description of the Original of the World, is almost the very same as in the (a) ancient Phanician Histories which are translated

There is a Law, by which Widows ought to be married to the next Kinsmen, and the same Law obliges these Kinsmen to marry them.

Donatus remarks upon this place thus: That the Widow should be married to the next Kinsman, and be marry ber, in the Attick Law; viz. taken from the Law of Moses in the last Chapter of Numbers, which we shall have opportunity of speaking more of afterwards. A great many other Things may be found to this purpose, if any one fearch diligently for them: As the Feast in which they carried Clusters of Grapes, taken from the Feast of Tabernacles: the Law that the High Priest should marry none but a Virgin, and his Countrywoman; that next after Sisters, Kinsmen by the Father's fide should inherit: Wherefore the Attick Laws agree with many of the Hebrew, because the Atticks owe many of their Customs to Cecrobs King of Egyot; and because God established many Laws amongst the Hebrews, very much like these of the Egyptians, to which they had been accustomed, only reforming such Things, as were bad in them; as we have often observed in our Notes upon the Pentateuch, and before us, John Spencer in his Book about the Ritual Laws of the Jews. Le Clerc.

(a) Ancient Phanician Histories, &c] Eusebius has preserved them for us, in his First Book, Chap. 10 of his Preparation. "The Theology of the Phanicians supposes the Foundation of the Universe

" to have been a Dark and "Windy Air, or the Breath " of a dark Air, and a dismal

"Chaos, covered with thick "Darkness; that these were

"Infinite, and had no Bounds
"for many Ages. But when
"This Spirit or Breath placed

" its Desire or Love on these first Principles, and a Mixture was produced thereby,

" this Conjunction was called

" Love ;

flated by Philo Biblius from Sanchuniathon's Collection;

" Love; This was the Begin-"ning of the Creation of all

"Things; But the Breath, or
"Spirit, was not created, and
from its Embraces proceed-

" ed Mar Mot, which some call Mud, others the Corrup-

" tion of a watry Mixture;
"This was the Seminary and

" from hence were all things "produced." In Moses's Hiftory we find the Spirit or Breath, and the Darkness; and the Hebrew Word TB-TD Merachepheth signifies Love. Plutarth, Symposiac. VIII. Prob. 1. explaining of Plato, says, That God is the Father of the World, not by the Emission of Seed, but by a certain Generative Power insused into Matter; which he illustrates by this Similitude.

The Female Bird is oft impregnated by the Wind's quick Motion --

And Mor, Mot. DIDI whence the Greeks derive their Molo, Mothos, fignifies in Hebrew DIAN Tehom, in Greek "A- Motion: For Abus already in Motion: For Abus of, Abus os, is in Ennius nothing else but Mud, if I understand him right.

Black flimy Mud from the Tartarean Body proceeded.

This Mud separated into Earth and Sea. Apollonius in the IVth of his Argonauticks.

The Earth's produced from Mud.

Upon which place the Scholiast says: " Zeno affirms, That " the Chaos in Hestod is Wa-

" ter, of which all Things were made; the Water sub-

" fiding made Mud, and the Mud congealing made folid "Earth." Now this Zeno was a Phænician, a Colony of whom were planted in Cittium whence the Hebrews call all beyond the Seas, "I'd Chittim. Not much different from which is that of Virgil, Ecloque VI.

Then Earth began to harden, and include The Seas within its Bounds, and Things to take Their proper Forms.

Numerius, cited by Porphyry about the Nymph's Den, affirms, It was faid by the Prophet (meaning Moses) That the Spirit of God was moved upon the Waters; The same Expression which Tertullian uses concerning Baptism. Now because the Hebrew Word Merachepheth signifies properly the Brooding of a Dove upon her Eggs; thesore it follows in Sanchuniathon, that the Living Creatures, that is, the

Constellations, were in that Mud, as in an Egg; and hence That Spirit is called by the Name of the Dove: Under the Similitude of which Dove, Rabbi Solomon explains the מרחפת Word Merachepheth, Nigidius in the Scholiast of Germanicus: fays, " That " there was found an Egg of " a huge Bigness, which be-" ing rolled about, was cast " upon the Earth, and after a " few

" few Days Venus the Goddess " of Syria was hatched there-by." Lucius Ampelius in his Book to Matrinus; fays, " It " is reported that in the River " Euphrates, a Dove fat many " Days upon a Fish's Egg, and " hatched a Goddess very kind " and merciful to the Life of " Man." Macrobius refembles the World to an Egg, in the VIIth Book and 16th Chapter It is faid of his Saturnalia. to be the Beginning of Generation, in the Orphick Verses mentioned by Plutarch, Sympofiack. XI. Ch. 3. and Athenago-And hence, the Syrian ras. Gods are called by Arnobius, the Offspring of Eggs; by which Gods he means the Stars. For it follows in the Panician Theology, that The Mud was illuminated with Light, whence came the Sun and Moon, and great and little Stars. You see here as in

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Moses, that Light was before the Sun. The Word that Moses, uses immediately after, I mean YTR Erets, where evidently that which was dryed from the Water is called Tuz' Jabashah; the same Pherecydes, from the Authority of the Syrians expresses thus, (as we are informed by others, but particularly by Josephus, in his first Book against Appion;) Chthonia was the Name given to the Earth after that Jupiter had bonoured it. This Place we find in Diogenes Laertius and Others; and Anaximander calls the Sea, that which remained of the first Moisture of That Things were Things. contused before there Separation, (concerning which you have the very Words of Mofes in Chalcidius's Explication of Timæus) Linus informs us, as he was himself taught.

In the Beginning all Things were confused.

So Anaxagoras, All Things were was confused blended together, till the (Divine) Reason, we diven by A and regulated that which assured the assured the subject to the confused and regulated that which assured the confused assured the confused assured the confused assured the confused that which assured the confused the confused that the confused the confused that the confused the confused that the confused that the confused the confused that the confused that the confused the confused that the confused the confused that the confused the confused that the co

awas confused. And for this Reason, was the Name Mind given by Anaxagoras, as Philipassassures us in his Timon?

For Anaxagoras that noble Hero,
Was term'd a Mind, 'cause that was thought by him
A Mind, which from Consusson Order brought.

All this came from the Phænicians, who held a very ancient Correspondence with the Greeks. The Ancients say that Linus descended from Phænix: So Orpheus had his Opinions from the Phænicians, one of which was this in Athenagoras, That Mud proceeded from Water. After which he mentions a great Egg split into two Parts, Heaven and Earth. From the same Orpheus, Timotheus the Chronographer cites this Passage. "The Chaos was dark

" as Night, in which Darkness" all Things under this Sky "were involved; the Earth "could not be seen by reason of the Darkness, till Light breaking from the Sky illuminated every Creature." See the Place in Scaliger in the Beginning of the first Book of the Greek Chronicle of Euser bius. In that which follows of Sanchuniathon, it is called sanch, which is certainly the Mal boby of Moses; And the Winds.

lection; and a good Part of it is to be found (a) among the *Indians* (b) and *Egyptians*; whence it is, that

Winds, which is there called אסלים Kolpia, is the fame with האים Kalphijah, the Voice of the Mouth of God.

(a) Among the Indians, &c.] Megasthenes, in the Fisteenth Book of Strabo, expresses their Opinion thus: "That in ma-"ny Things they agree with " the Greeks; as that the " World had a Beginning, and " will have an End; that it is " of a Spherical Figure; that " God the Creator and Go-" vernor of it, penetrates all "Things; that Things had different Beginnings; and " that the World was made of " Water." Clement has preferved the Words of Megastbenes himself out of his Third Book of the Indian History, Strom. I. " All that was of old " faid concerning the Nature of "Things, we find also said by the Philosophers who li-" ved out of Greece, the Brach-" mans among the Indians, and " they that are called Jews in

"Syria."

(b) And Egyptians, &c.] Concerning whom fee Laertius in his Proæmium; "The Foun-"dation was a confused Chaos, from whence the Four Ele-"ments were separated, and Living Creatures, made." And)a little after, "That as the World had a Beginning, so it will have an End" Dio-edorus Siculus explains their Opinion thus: "In the Begin-"ning of the Creation of all Things, the Heavens and the

" Earth had the same Form " and Appearance, their Na-" tures being mixed together; " but afterwards the Parts sepa-" rating from one another, the " World received that Form in " which we now behold it, " and the Air a continual Mo-" tion. The Fiery Part ascend-" ed highest, because the Light-" ness of its Nature caused it " to tend upwards; for which " Reason, the Sun and Multi-" tude of Stars go in a conti-" nued Round; the Muddy " and groffer Part, together with the Fluid funk down, " by reason of its Heaviness. " And this rolling and turn-" ing itself continually round, " from its Moisture produ-" ced the Sea and from the " more Solid Parts proceeded " the Earth, as yet very foft " and miry; but when the " Sun began to shine upon it, " it grew firm and hard; and " the Warmth causing the Su-" perficies of it to ferment, " the Moisture, in many pla-" ces fwelling, put forth cer-" tain putrid Subflances co-" vered with Skins, fuch as " we now fee in Fenny Moo-" rish Grounds, when the " Earth being cool, the Air " happens to grow warm, " not by a gradual Change, " but on a fudden: After-" wards the forementioned " Substances, in the moist " Places, having received Life " from the Heat in that " manner,

" manner, were nourished in " the Night by what fell from " the Cloud furrounding them, " and in the Day they were " strengthened by the Heat. " Lastly, When these Fatus's " were come to their full " growth, and the Membranes " by which they were inclosed " broke by the Heat, all forts " of Creatures immediately ap-" peared; those that were of a " hotter Nature, became Birds, " and mounted up high; those " that were of a Groffer and " Earthy Nature, became Creep-" ing Things, and fuch like " Creatures which are confined

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" to the Earth; and those " which were of a Watry " Nature, immediately betook " themselves to a Place of the " like Quality, and were called " Fish. Now the Earth be-" ing very much dried and " hardned, by the Heat of the " Sun, and by the Wind, was " no longer able to bring forth " Living Creatures, but they " were afterwards begotten by " mixing with each other, " Euripides seems not to con-" tradict this Account, who " was the Scholar of Anaxago-" ras the Philosopher: For he " fays thus in his Menalippe;

Heaven and Earth at first were of one Form, But when their different Parts were separated, Thence sprung Beasts, Fowls, and all the Shoals of Fish, Nay, even Men themselves.

" This therefore is the Account " we have received of the Ori-" ginal of Things. And if it " should feem strange to any " one, that the Earth should " in the Beginning have a " Power to bring forth Living " Creatures, it may be further " confirmed by what we fee " comes to pass even now. " For as Thebais in Egypt, upon " the River Nile's very much " overflowing its Banks, and " thereby moistning " Ground, immediately by the " Heat of the Sun is caused a " Putrefaction, out of which a-" rifes an incredible Number of " Mice. Now if after the " Earth has been thus hardned, " and the Air does not preferve " it's original Temperature, yet " fome Animals are notwith-

From " flanding produced. " hence, they fay, it is mani-" fest, that in the Beginning " all forts of Living Creatures " were produced out of the " earth in this manner." If we add to this, that God is the Creator, who is called by Anaxagoras a Mind, you will find many Things agreeing with Moses, and the Tradition of the Phanicians; The Heavens and Earth being mixed together, the Motion of the Air, the Mud or Abyss, the Light, the Stars, the Separation of Heaven and Earth, and Sea, the Birds, the Creeping Things, Fishes and other Animals; and last of all, Mankind. Macrobius in his Seventh of his Saturnalia, Chap. 16. transcribed these Words from that, (a) in Linus, (b) Hefiod, and many other Greek

the Egyptians; " If we allow, " what our Adversaries affirm, " that the Things which now " are, had a Beginning; Na-" ture first formed all forts of " Animals perfect; and then " ordained, by a perpetual " Law, that their Succession " should be continued by Pro-" creation. Now that they " might be made perfect in " the Beginning, we have the " Evidence of very many " Creatures produced perfect, " from the Earth and the Wa-" ter; as in Egypt Mice, and " in other Places Frogs, Ser-" pents, and the like." it is with just Reason that Aristotle prefers Anaxagoras before any of the ancient Greek Philosophers, Metaphys. Book I. ch. 3. as a fober Man, when the rest were drunken; because they referred every thing to Matter, whereas this Man added also a Cause, which acts with Defign; which Cause Aristotle calls Nature, and Anaxa-

goras Mind, which is better; and Moses, God; and so does Plato. See Laertius, where he treats concerning the first Principles of Things according to the Opinion of Plato; and Appuleius concerning the Opinions of Plato. Thales, who was before Anaxagoras, taught the fame; as Vellieus in Cicero tells us, in his first Book of the Nature of the Gods: " For " Thales Milefius, who was the " first that enquired into such " Things as these, says, that " Water was the Beginning " of all Things; and that " God was that Mind which " formed all Things out of " Water." Where, by Water, he means the Chaos, which Xenophon and others call Earth; all of them well enough, if we rightly apprehend them.

(a) In Linus, &c.] In the Verse quoted above.

(b) Hefiod, &c.] In his Theo-

The Rise of all Things was a Chaos rude.

Whence sprang the spacious Earth, a Seat for Gods;

Who dwell on high Olympus Snowy Top,

Nor are excluded from the dark Abys

Beneath the Earth; from hence the God of Love.

Most amiable of all, who frees the Breasts

Of Men and Gods from anxious Cares and Thoughts;

And comforts all of them with soft Delight;

From hence rose Evenus, and gloomy Night.

These produced Ather, and the gladsome Day,

As Pledges of their Love.

If we compare this, with quoted, it will feem to be those of the Phanicians now taken from them. For Hesiod lived

Greek Writers, mention is made of a Chaos, (fig-nified

lived hard by the Theban Baotia, which was built by Cadmus the Phanician. Essa. Erebus, is the same as Moses's

Day follow in the Hymns that are ascribed to Orpheus.

The Original of all Things was a wast Chaos.

In the Argonauticks, which go under the same Name:

In Verse he sang the Origin of Things,
Nature's great Change; how Heaven's high Roof was fram'd,
The Earth establish'd, and the Sea was bounded.
How Love, the Cause of all Things, by his Power
Creating every Thing, gave each his Place.

So also Epicharmus, the most ancient Comic Poet, relating an old Tradition.

'Tis faid that Chaos was before the Gods themselves.

And Aristophanes, in his Play preserved by Lucian, in his called the Birds, in a Passage Philopatris, and by Suidas.

First of all was Chaos and Night, dark Erebus and gloomy

There was neither Earth, nor Air, nor Heaven, till dufky Night,

By the Wind's Power on the wide Bosom of Erebus, brought forth an Egg,

Of which was hatch'd the God of Love (when Time began;)

Fixed to bis Shoulders, flew like a mighty Whirlwind; and mixing with black Chaos;

In Tartarus dark Shades, produc'd Mankind, and brought them into Light.

For, before Love joined all Things, the very Gods themselves had no Existence;

But upon this Conjunction, all Things being mixed and blended, Ather arose;

And Sea and Earth, and the bleffed Abodes of the Immortal Gods.

These appear, upon a very slight View, to be taken from the Tradition of the Phani-

cians, who held an ancient Correspondence with the Inhabitants of Attica, the most ancient

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nified by some under the Name of an Egg,) and of the framing of Animals, and also of Man's Formation after the Divine Image, and the Dominion given him over all living Creatures; which are to be seen in many Writers, particularly (a) in Ovid,

ancient of the Ionians. We have already spoken of Erebus. Tartarus is Tehom. "Acord Abyssos, and Dana

Merachepheth, fignifies Love, as was shewn before: To which agrees that of Parmenides,

Love was the first of all the Gods.

(a) In Ovid, &c.] The Place is no further than the First Book of his Metamorphofis, and is very well worth reading; the principal Things in it being so very like those

of Moses, and almost the same Words, that they afford much Light to what has been already said, and are likewise much illustrated by it:

Before the Sea and Earth, and Heaven's high Roof Were framed, Nature had but one Form, one Face: The World was then a Chaos, one huge Mass, Gross, undigested; where the Seeds of Things Lay in Confusion, and Disorder bur'ld, Without a Sun to cherish with his Warmth The rising World; or paler horned Moon. No Earth, suspended in the Liquid Air, Born up by his own Weight; no Ocean wast Through unknown Tracts of Land to cut his Way; But Sea and Earth and Air are mix'd in one; The Earth unsettled, Sea innavigable, The Air devoid of Light; no Form remain'd: For each refisted each, being all confin'd; Hot jarr'd with Cold, and Moist with Dry contended; Hard, Soft, Light, Heavy strove with mighty Force, Till God and Nature did the Strife compose, By severing Heav'n from Earth, and Sea from Land, And from gross Air the liquid Sky dividing; All which from lumpish Matter separated, Had each his proper Place, by Law decreed: The Light and fiery Parts upwards ascend, And fill the Region of the Arched Heavens; The Air, as next to them in Weight, and then The Earth (drawing the Elements) possessed

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And last, the solid Orb by the Ocean girt. Thus the well order'd Mass divided was Into chief Parts, by the Divine Command; And first, the Earth not stretched into a Plain, But like an Artificial Globe condensed; Upon whose Surface winding Rivers glide, And stormy Seas, whose Waves each Shore rebound. Here Fountains send forth Streams, there one broad Lake Fills a large Plain: Thus mixed with Pools and Springs, The gentle Streams, which roll along the Ground, Are some by the thirsty hollow Earth absorb'd: Some in huge Channels to the Ocean bend, And leave their Banks to beat the Sandy Shoar. By the same Power were Plains and Vales produc'd. And shady Woods and rocky Mountains rais'd. The Heaven begirt with Zones: two on the Right, Two on the Left, the torrid One between. The same Distinction does the Earth maintain, By Care Divine into five Climates mark'd; Of which the middle, through its Heat immens Has no Inhabitants; two with deep Snow Are covered; what remain are temperate. Next, between Heav'n and Earth the Air was fix'd Lighter than Earth, but heavier than Fire. In this low Region Storms and Clouds were hung, And hence loud Thunder timerous Mortal frights, And forked Lightning, mix'd with Blasts of Wind. But the wife Framer of the World did not Permit them every where; because their Force Is scarce to be resisted (when each Wind Prevaileth in its Turn;) but Nature shakes, Their Discord is so great. And first the East Possesses the Morn, Arabia's desart Land; And Persia's bounded by the rising Sun. Next Zephyr's gentle Breeze, where Phæbus dips Himself into the Sea; then the cold North, At whose sharp Blass the hardy Scythians shake. And last the South, big with much Rain and Clouds. Above this stormy Region of the Air, Was the pure Æther plac'd, refin'd and clear. When each had thus his proper Bounds decreed, The Stars, which in their groffer Mass lay hid, Appear'd, and Heaven's whole Orb illuminated.

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The lower Regions, preffed by its own Weight ; Now living Creatures did each place posses: The Gods and Stars caleftial Regions fill, The Waters with large Shoals of Fishes throng'd, The Earth with Beafts, the Air, with Birds replete. Nothing Seem'd wanting, but a Mind endu'd With Soul and Reason to rule o'er the rest; Which was supply'd by Man, the Seed Divine Of Him who did the Frame of all Things make; Or else when Earth from Sky was separated, Some of the Heavenly Seed remain'd, which fown By Japhet, and with watry Substance mix'd, Was form'd into the Image of the Gods. And when all Creatures to the Earth quere prone, Man had an apright Form to view the Heavens, And was commanded to behold the Stars.

Here you see Man has the Dominion over all inserior Creatures given him; and also that he was made after the Image of God, or Divine Beings. To the same purpose are the Words of Eurysus the Pythagorean in his Book of Fortune; "His "(that is, Man's) Tabernacle, "or Body, is like that of other "Creatures, because it is com-

" posed of the same Materials; " but wrought by the best " Workman, who framed it " according to the Pattern " of himself." Where the Word or " is put for Body, as in Wisdom, Chap. IX. Ver. 15. and 2 Cor. V. 1. and 4. To which may be added, that of Horace, who calls the Soul,

-A Particle of Breath Divine.

And Virgil,

An Æthereal Sense.

And that of Juvenal, Satyr XV.

- Who alone
Have Ingenvity to be efteem'd,
As capable of Things Divine, and fit
For Arts; which Sense we Men from Heav'n derive,
And which no other Creature is allow'd;
For He that fram'd us both, did only give
To them the Breath of Life, but us a Soul.

afferted by (a) Epicharmus, and (b) the Platonists; and

And those remarkable Things, hereto relating, in Plato's Phædon and Alcibiades. Cicero, in the Second Book of the Nature of the Gods, fays thus: " For " when He (that is, God) " left all other Creatures to " feed on the Ground; he " made Man upright, to excite " him to view the Heavens, " to which he is related, as " being his former Habita-tion." And Salust, in the Beginning of the Cataline War. " All Men, that defire to ex-" ceed other Animals, ought " earnestly to endeavour not " to pass away their Days in Si-" lence, like the Beafts which " Nature has made prone, and " Slaves to their Bellies." And Pliny, Book II. Ch. 26. " The never enough to be " admired Hipparchus; than " whom none more approved " of the Relation betwixt Man " and the Stars, and our Souls " being a Part of the Hea-

(a) Epicharmus, &c] "Man's "Reason is derived from that of God."

(b) The Platonists, &c.]

Amelius the Platonick. "And
this is that Reason, or Word,
by which all Things that
ever were, were made; according to the Opinion of
Heraclitus: That very
Word, or Reason, the Barbarian means, which set all
Things in Order in the Beginning, and which was
with God before that Order,

" and by which every Thing " was made, and in which was every Creature; the " Fountain of Life and Being." The Barbarian he here speaks of, is St. John the Evangelist, a little later than whose Time Amelius lived. Eusebius has, preserv'd his Words in the Eleventh Book and 19th Chapter of his Preparation; and Cyril in his Eighth Book against Julian, St. Austin mentions the same Place of Amelius in his Tenth Book and 29th Chapter of the City of God, and in the Eighth Book of his Confessions. And Tertullian against the Gentiles. "It is evident, says " he, that with your Wife Men, " the Aoy , Logos, Word or " Reason, was the Maker of " the Universe; for Zeno " would have this Word to be " the Creator, by whom all "Things were disposed in " their Formation." Place of Zeno was in his Book περί ούσιας, concerning Being, where he calls the to wood the Efficient Cause, Noy the Word or Reason; and in this he was followed by Cleanthes, Chrysippus, Archedemus, and Possidonius, as we are told by Laertius in his Life of Zeno. Seneca, in his LXVth Epiftle, calls it the Reason which maketh. And Chalcidius to Timæus fays, " That the Reason of God, " is that God who has a Re-" gard to Humane Affairs, " and who is the Cause of " Mens living well and hap-

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and before them, by the most antient Writer, (I do not mean of those Hymns which go under his Name,) but of those Verses which were (a) of Old called Orpheus's; not because Orpheus composed them, but because they contained his Doctrines. (b) And Empedocles

" pily, if they do not neglect the Gift of God bestowed on them by the most High God." And in another Place, speaking of Moses, he

has thefe Words: Who is

clearly of Opinion, "that the "Heaven and Earth were "made by the DivineWisdom: and at length, that the Di-

" vine Wisdom was the Foundation of the Universe."

(a) Of Old called Orpheus's, &c. The Verses are these:

I swear by that first Word the Father spake, When the Foundation of the Earth was laid.

They are extant in the Admonition to the Greeks among the Works of Julian: As also these;

I speak to those I ought, be gone, Prophane,
Away: But do thou hearken, O Museus,
Begotten by the Moon; I speak the Truth;
Let not wain Thoughts, the Comfort of thy Life
Destroy; the Divine Reason strictly view,
And fix it in thy Mind to imitate;
Behold the great Creator of the World,
Who's only Perfect; and did all Things make,
And is in all; though we with mortal Eyes
Cannot discern him; but he looks on us.

These we find in the Admonition to the Greeks; as also in a Book concerning the Monarchy of the World, in the Works of Justin Martyr; in Clemens Alexandrinus, Strom. 5. and in the XIIIth Book of Eusebius's Gospel Preparation from Aristobulus.

(b) And Empedocles acknowledged, &c.] Of whom Laertius says, "That he affirmed "the Sun to be a great Heap
of Fire." And he that wrote
the Opinions of the Philosophers,
has these Words; "Empedocles
faid that the Æther was first
separated, then the Fire, and
after That the Earth, the
Superficies of which being streightned by the

"violen Motion, the Water burst out; whence the Air was exhaled: That the

" Heavens

Empedocles acknowledged, that the Sun was not the Original Light, but the Receptacle of Light, (the Storehouse and Vehicle of Fire, as the antient Christians express it.) (a) Aratus, and (b) Catullus thought the Divine Residence was above the starry Orb; in which, Homer says, there is a continual Light. (c) Thales taught from the antient Schools, That God was the oldest of Beings, because not Begotten; that the World was most beautiful, because the Workmanship of God; that Darkness was before Light, which latter we find (d) in Orpheus's Verses, (e) and Hessod; whence it was, that (f) the

"Heavens were composed of "Æther, and the Sun of "Fire." And Chap, 20. Empedocles affirms, "There are "two Suns, one the Original, "and the other the Appatrent." And Philolaus, as we there also read, says, "That the Sun is of the same Nature as Glass, receiving its

"Splendor from the Fire that "is in the World, and trans"mitting its Light to us." Anaxagoras, Democritus, Metrodorus, affirmed the Sun to be a certain Mass of Fire; as you find it in the same Place. And Democritus shows, that these were the most antient Opinions, as Laertius relates.

(a) Aratus, &c.] Aratus;

As far as the dire Gulph Elidanus, Under the Footsteps of the Gods extends.

(b) Catullus, &c.] Catullus the Interpreter of Callimcahus introduces Berenices Hair, speaking after this Manner,

Tho' in the Night the Gods upon me tread.

(c) Thales taught, &c.] As we see Diogenes Laertius; and Herodotus and Leander affert

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him to have been originally a Phænician.

(d) In Orpheus's Verses, &c.] In his Hymn to Night:

I fing the Night, Parent of Men and Gods.

(e) And Hesiod, &c.] Whose Verses upon this Subject are cited above.

(f) The Nations who were the most tenacious, &c] The Numidians in Lybia reckon their Time not by Days, but by Nights, fays Nicolaus Damascenus And Tacitus affirms of the Germans, that they do not, like us, compute the Number of the Days, but of the Nights; so they appoint and decree

Nations who were most tenacious of antient Cuftoms, reckoned the Time by Nights. (a) Anaxagoras affirmed, that all Things were regulated by the Supreme Mind; (b) Aratus, that the

decree; Night seems to usher in the Day. See the Speculum Saxonicum, Book I. Art. 3. 67. and in other Places. And alfo the learned Lindebrogius, upon the Word Night, in his Vocabulary of the German Laws. The Neighbouring People of Bohemia and Poland preserve this Custom to this very Day, and the Gauls used it of old. Cæsar, in his Sixth Book of the Gallick War fays, That all their Distances of Time were counted, not by the Number of Days, but of Nights. And Pliny concerning the Druids, in the Sixteenth Book of his

Natural History, fays, The Moon with them began their Months and Years. It is a known Custom amongst the Hebrews. Gellius in his Third Book, Chap. II. adds the Athenians, who in this Matter were the Scholars of the Phænicians.

(a) Anaxagoras affirmed, &c] His Words are quoted above, which are to be found in Laertius, the Writer of the Opinions of the Philosophers, and others: As are also the Verses of Ti. mon concerning his Opinion.

(b) Aratus, &c.] In the Beginning of his Phanomena;

Begin quith Jupiter, whose Essence is Ineffable by mortal Man, whose Presence Does all Things fill; Affemblies, Courts, and Markets. The deep Abys, and Ports are fill'd with Him. We all enjoy bim, all his Offspring are, Whose Nature is benign to Man; who stirs Them up to work, the Good of Life consulting. 'Tis He appoints the Time to Plow and Sow, And Reap the fruitful Harvest -Twas He that in the Heavens fix'd the Stars, Allotting each his Place to teach the Year, And to declare the Fate us Men attends; That all Things are by certain Laws decreed. Him therefore let us first and last appease. O Father, the great Help we Mortals have.

to understand God, the true Things in it, St. Paul shews us in the Seventeenth Chapter

That by Jupiter we are here of the Ads, Ver. 28. And we learn from Lactantius, that Maker of the World, and all Ovid ended his Phanomena with these Verses:

Stars were made by God; (a) Virgil, from the Greeks, that Life was infused into Things by the Spirit of God; (b) Hesiod, (c) Homer, and

Such both in Number and in Form, did God Upon the Heavens place, and give in Charge To 'nlighten the thick Darkness of the Night.

And Calcidius to Timeus: "To

" which thing the Hebrews agree, who affirm that God

" was the Adorner of the World, and appointed the

"Sun to rule the Day, and the Moon to govern the

" Night; and so disposed the " rest of the Stars, as to limit " the Times and Seasons of the

"Year, and to be Signs of the Productions of Things."

(a) Virgil, from the Greeks, &c.] In the Sixth Book of his Aneads, which Servius fays was composed from many of the antient Greek Writings.

At first the Heaven and Earth and watry Seas,
The Moon's bright Globe, and all the glittering Stars,
Were by the Divine Spirit each sustain d:
For the whole World is acted by a Sun,
Which throughly penetrates it; whence Mankind,
And Beasts and Birds have their Original;
And Monsters in the Deep produc'd: The Seed
Of each is a Divine and Heavenly Flame.

Which may be explain'd by those in his Georgicks IV.

By such Examples taught, and by such Marks.
Some have affirm'd that Bees themselves partake
Of the Cælestial Mind, and Breath Ætherial,
For God pervades the Sea, and Earth, and Heavens;
Whence Cattle, Herds, Men, and all Kinds of Beasts
Derive the stender Breath of steeting Life.

- (b) Hesiod, &c.] In his Poem upon Labour and Days:
 Then ordered Mulciber, without Delay,
 To mix the Earth and Water, and insuse
 A Human Voice.
- (c) Homer, &c] Ilias VIII.

You all to Earth and Water must return.

For all Things return from whence they came. Euripides in his Hipfipyle (as Stobæus tells us in the Title) uses this Argunent, for bearing patiently the

Events of Things, which is transcribed by Tully in his Third Book of Tusculan Questions:

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and (a) Callimachus, that Man was formed of Clay; lastly, (b) Maximus Tyrius asserts, that it

was

Earth must return to Earth, for Fate ordains That Life, like Corn, must be cut off, in all.

To the same Purpose Euripides in his Supplicants

Permit the Dead to be entomb'd in Earth, From whence we all into this Body came; And when we die, the Spirit goes to Air, To Earth the Body; for we can poffess Life only for a Time; the Earth demands It back again.

All which, you fee, exactly agree with Moses, Gen. III. 19.

and Solomon, Eccl. XII. 7.

(a) Callimachus, &c.] Who in his Scazon calls Man, Prometheus's Clay. Of this Clay we find mention made in Juvenal and Martial To which we may add this Place of Cenforinus; Democritus the Abderite was of Opinion, that Men were first formed of Clay and Water; and Epicurus was much of the same Mind.

(b) Maximus Tyrius, &c.] In his First Differtation: "Not-"withstanding the great Dif-

- " cord, Confusion, and Debates that are amongst Men;
 the whole World agree in
- " this one constant Law and "Opinion, that God is the
- fole King and Father of all;

" but that there are many

" other Gods; the Offspring of Him, who affifts in his

"Government. This is af-

- " the Barbarian; by him
 " who dwells in the Con-
- "tinent, and by him who lives on the Sea-shore; by
- "the Wise and by the Foolish." To which may be added those Places cited in the Second Book of War and Peace, Ch. XX 9, 45. And that of Antisthenes, related by Tully in his First Book of the Nature of the Gods, That there are many Vulgar Gods, but there is but one Natural God. And Lastantius, Book I. Chap 5. adds, from the same Antisthenes.

The Maker of the whole World,

So likewise Sophocles:

There is really but One God, The Maker of Heaven and Earth, And Sea, and Winds.

was a conftant Tradition received by all Nations, that there was One Supreme God, the Cause of all Things. And we learn (a) from Josephus, (b) Philo, (c) Tibullus, (d) Clemens Alexandrinus, and (e) Lucian (for I need not mention the Hebrews) that the Memory of the Seven Days Work was preferved not only among the Greeks and Italians, by honouring the Seventh Day; but also (f) amongst the Celtæ and Indians, who all measured the Time by Weeks; as we learn from (g) Philostratus, (b) Dion Caffius,

To which may be added that Place of Varro, cited by St. Auslin, in the Fourth Book, and Chap. 31. of his City of God.

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(a) From Josephus, &c.] Against Appion, about the End of the Second Book, where he fays, There is no City, Greek or Barbarian, in which the Custom of Resting on the Seventh Day is not preserved, as it is amongst the Jews.

(b) Philo, &c] Concerning the Seventh Day; It is a Festival celebrated, not only in one City or Country, but throughout the whole World.

(c) Tibullus, &c.] The Seventh Day is sacred to the

(d) Clemens Alexandrinus,&c] Who in his Strom. V. quotes, out of Hesiod, that the Seventh Day was sacred. And the like out of Homer and Callimachus. To which may be subjoined, what Eusebius has taken out of Aristobulus, Book XIII. Ch. 12. Theophilus Antiochenus, Book XI. to Antolychus; Concerning the Seventh Day, which is distinguished by all Men. And Suetonius, in his Tiberius XXXII; Diogenes the Grammarian uses to dispute at Rhodes upon the Sabbath Day. (The seventh Day of the Month ought not to be confounded with the last Day of the Week. See what John Selden has remarked upon this Subject, in his Book of the Laws of Nature and Nations, Book III. Chap. 17. Le Clerc.)
(e) Lucian, &c.] Who tells

us in his Paralogist, That Boys were used to play on the seventh Day.

(f) Amongst the Celta, &c.] As is evident by the Names of the Days among the different Nations of the Celta, viz. Germans, Gauls, and Britons. Helmo'dus tells us the same of the Sclavonians, Book I. Chap.

(g) Philoftratus, &c] Book III. Chap. 13. speaking of the Indians.

(b) Dion Cassius, &c.] Book XXXIII. The Day called Sa-Where he adds, that the Custom of computing the Time by Weeks was derived

Cassius, and Justin Martyr; and also (a) the most The Egyptians tell ancient Names of the Days. us, that at first Men led their Lives (b) in great Simplicity, (c) their Bodies being maked; whence arose the Poet's Fiction of the Golden Age, famous among the Indians, (d) as Strabo remarks. (e) Mai-

· monides

from the Egyptians to all Mankind. And that this was not a new, but a very ancient Cufrom, Herodotus tells us in his Second Book: To which may be added Isidore concerning the Romans, Book V. Chap. 30. and 32.

(a) The most ancient Names, &c.] See the Oracle, and Orpheus's Verses in Scaliger's Prolegomena to his Emendation of Times. (I suspect that the Foundation of Weeks was rather from the Seven Planets, than from the Creation of the World in Seven Days. Le Clerc.)

(b) In great Simplicity, &c.] See what we have faid of this Matter, Book II. Chap. 1. Sect. XI. concerning the Right of War, and the Notes be-

longing to it. (c) Their Bodies being naked, &c] Whose Opinion Diodorus Siculus thus relates, " The " first Men lived very hardy, " before the Conveniencies of " Life were found out; being " accustomed to go naked and " wanting Dwellings and Fires; " and being wholly ignorant " of the Food of civilized Na-" tions." And Plato, in his Politicks: " God their Go-" vernor fed them, being their " Keeper; as Man, who is a " more divine Creature, feeds the inferior Creatures." And a little after: " They fed " naked and without Gar-"ments in the open Air." And Dicearchus the Peripatetick, cited both by Porphry, in his Fourth Book against eating Living Creatures; and to the fame Sense by Varro, concerning Country Affairs: " The An-" cients, who were nearest to " the Gods, were of an ex-" cellent Disposition, and led " fo good Lives, that they " were called a Golden Race." (d) As Strabo remarks, &c.]

Book XV. where he brings in Calanus the Indian speaking thus: " Of old we met every " where with Barley, Wheat " and Meal, as we do now a-" days with Duft. The Foun-" tains flowed, fome with "Water, fome with Milk; " and likewise some with Ho-" ney, some with Wine, and " fome with Oil : But Men, " through Fulness and Plenty, " fell into Wickedness; which " Condition Jupiter abhorring, " altered the State of Things; " and ordered them a Life of " Labour."

(e) Maimonides, &c.] In his Guide to the Doubting, Part III. Chap. 29.

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monides takes notice, that (a) the History of Adam, of Eve, of the Tree, and of the Serpent, was extant amongst the idolatrous Indians in his Time: And there are many (b) Witnesses in our Age, who testify, that the same is still to be found amongst the Heathen dwelling in Peru, and the Phillippine Islands, People belonging to the same India; the Name of Adam amongst the Brachmans; and that it was reckoned (c) Six Thousand Years since the Creation of the World, by those of Siam.

(d) Berosus in his History of Chaldea, Manethos in his

(a) The History of Adam, &c.] In those Places which Philo Biblius has translated out of Sanchuniathon: The Greek Word wewroyors, Firft-born, is the same with the Hebrew Adam; and the Greek Word alw, Age, is the same with the Hebrew Word 717 Chavah, Eve. The first Men found out the Fruit of Trees. And in the most ancient Greek Musteries, they cried out Eva, Eva, and at the same time shewed a Serpent. Which is mentioned by Hesychius, Clemens in his Exhortations, and Plutarch in the Life of Alexander. Chalcidius to Timæus, has these Words: "That, as Moses " fays, God forbad the first " Man to eat the Fruit of " those Trees, by which the Knowledge of Good and Evil should steal into their " Minds." And in another Place: " To this the Hebrews " agree, when they fay, that " God gave to Man a Soul by

" a divine Breath, which they

" call Reason, or a Rational "Soul; but to dumb Creatures, "and wild Beasts of the Fo"rest, one void of Reason:
"The living Creatures and "Beasts being, by the Command of God, scattered over the Face of the Earth; "amongst which was that Ser"pent, who by his evil Per"fuasions deceived the first of Mankind."

(b) Witnesses in our Age, &c] See amongst others Ferdinand Mendessus de Pinto.

(c) Six Thousand Years, &c] What Simplicius relates out of Porphyry, Comment XVI. upon Book II. concerning Heaven, agrees exactly with this Number; that the Observations collected at Babylon, which Calisthenes sent to Aristotle, were to that Time clo Ic cccuil, which is not far from the Time of the Deluge.

(d) Berofus in his History, &c.] Josephus in the First Book, Chap. 4. of his Ancient History, quotes the Testi-

mony

his of Egypt, Hierom in his of Phanicia, Hestiaus, Hecataus, Hillanicus in theirs of Greece; and Hefied among the Poets; all affert, that the Lives of those who descended from the first Men, were almost a thousand Years in length; which is the less incredible, because the Historians of many Nations, (particularly (a) Pausanias and (b) Philostratus amongst the Greeks, and (c) Pliny amongst the Romans)

mony of all these Writers whose Books were extant in his Time; and besides these, Acufilaus, Ephonus, and Nicholaus Damascænus. Servius in his Notes upon the Eighth Book of Virgil's Aneids, remarks that the People of Arcadia lived to three hundred

(a) Pausanius, &c] In his Laconicks, he mentions the Bones of Men, of a more than ordinary Bigness, which were shewn in the Temple of Afenlapius at the City of Alepus: And in the First of his Eliacks, of a Bone taken out of the Sea, which aforetime was kept at Piso, and thought to have been one of Pelops's.

(b) Philostratus, &c.] In the Beginning of his Heroicks, he fays, that many Bodies of Gyants were discovered in Pallene, by Showers of Rain and Earth-

quakes.

(c) Pliny, &c.] Book VII. Chap. 16. "Upon the burst-" ing of a Mountain in Crete " by an Earthquake, there " was found a Body standing-" upright, which was reported " by some to have been the

" Body of Orion, by others the Body of Eetion. Orefles's " Body, when it was com-" manded by the Oracle to be " digged up, is reported to " have been seven Cubits long. " And almost a Thousand " Years ago, the Poet Homer " continually complained, that " Mens Bodies were less than " of old." And Solinus, Ch. 1. " Were not all who were born " in that Age, less than their " Parents? And the Story of " Orefles's Funeral, testifies the " Bigness of the Ancients, whose "Bones, when they were digged up, in the Fisty " Eighth Olympiad at Tegea, " by the Advice of the Oracle, " are related to have been fe-" ven Cubits in length. And other Writings, which give " a credible Relation of an-" cient Matters, affirm this, " That in the War of Crete, " when the Rivers had been " fo high as to overflow and " break down their Banks; " after the Flood was abated; " upon the cleaving of the Earth, " there was found a Humane " Body of three and thirty

" Foot long; which L. Flaccus

Romans) relate, that (a) Mens Bodies, upon opening their Sepulchres, were found to be much larger in old time. And (b) Catullus, after many of the Greeks,

"the Legate, and Metellus
"himself, being very desirous
"of seeing, were much sur"prised, to have the satis"faction of seeing, what they
"did not believe when they
"heard." See Austin's Fisteenth Book, Chap. 11. of the
City of God, concerning the
Cheek Tooth of a Man, which
he himself saw.

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he himself faw. (a) Mens Bodies, &c.] Josephus, Book V. Chap. 2. of his Ancient History: " There re-" mains to this Day some of " the Race of the Giants, " who by reason of the " Bulk and Figure of their " Rodies, so different from " other Men, are wonderful " to see, or hear of: Their "Bones are now shewn, far " exceeding the Belief of the " Vulgar." Gabinius, in his History of the Mauritania, faid, that Antaus's Bones were found by Sertorius, which joined together were fixty Cubits long. Phlegon Trallianus, in his Ninth Chapter of Wonders, mentions the digging up of the Head of Ida, which was three times as big as that of an ordinary Woman. And he adds also, that there were many Bodies found in Dalmatia. whofe Arms exceeded Sixteen Cubits. And the same Man relates out of Theopompus, that there was found in the Cimmerian Bosphorus, a Heap of Humane Bones twenty four Cubits in length. And there is extant a Book of the same Phlegon, concerning Long Life, which is worth reading. (That in many Places of old time, as at the present, there were Men of a very large Stature, or fuch as exceeded others, fome few Feet, is not very hard to believe; but that they should all of them have been bigger, I can no more believe, than that the Trees were taller, or the Channels of the Rivers deeper. There is the fame Proportion between all these, and Things of the like kind now, as there was formerly, they answering to one another, fo that there is no Reason to think they have undergone any Change. See Theodore Rickius's Oration about Giants. Le Clerc)

(b) Catullus, &cs] In his Epithalamium on Peleus and

Thetis:

But when the Earth was stain'd with Wickedn's And Lust, and Justice sted from every Breast: Then Brethren wilely shed each other's Blood, And Parents ceas'd to mourn their Childrens Death. The Father wish'd the Funeral of his Son;

Greeks, relates, that divine Visions were made to Men before their great and manifold Crimes did as it were, hinder God and (a) those Spirits that attend him, from holding any Correspondence with Men. We almost every where (b) in the Greek and (c) Latin Historians, meet with the Savage Life of the Giants, mentioned by Moses. And it is very remarkable concerning the Deluge, that the Memory of almost all Nations ends in the History of it, even those Nations which were unknown till our Foresathers discovered them: (d) So that Varro calls all that the unknown Time.

And

The Son to enjoy the Father's Relique wish'd: The impious Mother yielding to the Child, Fear'd not to stain the Temple of the Gods: Thus Right and Wrong by furious Passion mix'd, Drove from us the divine propitious Mind.

(a) Those Spirits that attend him, &c.] Of this, fee those excellent Things faid by Plutarch in his Isis; Maximus Tyrius in his First and Sixteenth Differtation, and Julian's Hymn to the Sun. The Name of Angels is used, when they treat of this Matter, not only by the Greek Interpreters of the Old Testament, but also by Labeus, Aristides, Porphyry, Jamblicus, Chalcidius, and by Hoflanes, who was older than any of them, quoted by Minutius: The forementioned Chalcidius relates an Affertion of Heraclitus, That fuch as deferved it, were forewarned by the Instruction of the Divine Pow-

(b) In the Greek, &c.] Ho-

Labours. To this may be referred the Wars of the Gods, mentioned by Plato in his Second Republick; and those diflinct and separate Governments, taken notice of by the same Plato in his Third Book of Laws.

(c) Latin Historians, &c] See the First Book of Owid's Metamorphosis, and the Fourth Book of Lucan, and Seneca's Third Book of Natural Questions, Quest. 30. where he says concerning the Deluge: That the Beasts also perished, into subose Nature Men avere degenerated.

(d. So that Varro calls, &c.] Thus Censorinus: "Now I "come to treat of that Space "of Time which Varro calls "Historical. For he makes

" three Distinctions of Time;

" The

And all those Things which we read in the Poets wrapped up in Fables, (a Liberty they allow themselves,) are delivered by the ancient Writers according to Truth and Reality, that is, agreeable to Moses; as you may see in Berosus's (a) History of Chaldea, (b) Abydenus's of Assyria,

" The first from the Creation " of Man to the first Flood, " which, because we are igno-" rant of it, is called un-" known: The second, from " the first Flood to the first " Olympiad; which is called " Fabulous, because of the many " fabulous Stories related in it: "The third, from the first "Olympiad to our Time, " which is called Historical, " because the Things done in " it are related in a true Hif-tory." The Time which Varro calls unknown, the Hebrew Rabbins call woid. Philo in his Book of the Eternity of the World remarks, that the Shells found on the Mountains are a Sign of the universal Deluge.

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(a) Berofus's History, &c.] Concerning whom Josephus fays thus, in his first Book against Appion: " This Berofus, fol-" lowing the most antient " Writings, relates, in the " fame Manner as Moses, the " History of the Flood, the " Destruction of Mankind, the " Ark or Chest in which Noah " the Father of Mankind was " preferv'd, by its resting on "the Top of the Mountains " of Armenia." After having related the History of the Deluge, Berofus adds these Words,

which we find in the fame Josephus, Book I. and Chap. IV. of his antient History: "It " is reported that Part of the "Ship now remains in Arme-" nia, on the Gordyaan Moun-" tains, and that some bring "Pitch from thence, which "they use for a Charm"

" they use for a Charm." (b) Abydenus's of Assyria, &c] Eusebius has preserved the Place in the Ninth Book of his Preparation, Chap. 12. and Cyril in his First Book against Julian. " After whom reigned many " others, and then Sifithrus, " to whom Saturn fignified " there should be an abun-" dance of Rain on the fif-" teenth Day of the Month " Defius, and commanded him " to lay up all his Writings " in Heliopolis, a City of the " Sipparians; which when " Sisitbrus had done, he sailed " immediately into Armenia, " and found it true as the God " had declared to him. On " the third Day after the Wa-" ters abated, he fent out " Birds to try if the Water was " gone off any Part of the " Earth; but they finding a " vast Sea, and having no " where to rest, returned back " to Sisithrus: In the same. " manner did others: And " again the third Time, (when their Wings were daubed with Mud.) Then the Gods took him from Men; and " the Ship came into Armenia, " the Wood of which the Peo-" ple there use for a Charm. Sysithrus and Ogyges, and Deucalion, are all Names fignifying the same Thing in other Languages, as Noah does in the Hebrew, in which Moses wrote; who fo expressed proper Names, that the Hebrews might understand the Meaning of them: For Instance, Alexander the Historian writing Isaac in Greek, calls him Isλωία, Laughter, as we learn from Eusebius; and many fuch like we meet with among the Historians; as in Philo concerning Rewards and Punishments; " The Greeks call him Deuca-" lion, the Chaldeans Noach, " in whose Time the great " Flood happen'd." It is the Tradition of the Egyptians, as Diodorus testifies in his First Book, that the universal Deluge was that of Deucation. Pliny fays it reached as far as Italy, Book III. Chap. 14. But to return to the Translation of Names into other Languages, there is a remarkable Place in Plato's Critias concerning it: " Upon the Entrance " of this Discourse, it may be " necessary (says he) to pre-" mise the Reason, lest you " be furprized when you hear " the Names of Barbarians in " Greek. When Solon put this "Relation into Verse, he equired into the Signi-" fication of the Names, and " found that the first Egyp-" tians, who wrote of these

" Matters, translated them " into their own Language; " and he likewise searching out " their true Meaning, turned " them into our Language." The Words of Abydenus agree with those of Alexander the Historian, which Cyril has preferved in his forementioned First Book against Julian; " After the Death of " Otiartes, his Son Xisuthrus " reigned eighteen Years; in " whose Time, they say, the " great Deluge was. It is re-" ported that Xisuthrus was " preserved by Saturn's fore-" telling him what was to " come; and that it was convenient for him to build an " Ark, that Birds and creep-ing Things, and Beafts " might fail with him in it." The most High God is named by the Affirians, and other Nations, from that particular Star of the Seven (to ule Tacitus's Words) by which Mankind are governed, which is moved in the highest Orb, and with the greatest Force: Or certainly the Syriack Word, 7'X Il, which fignifies God, was therefore translated Kpor . Kronos, by the Greek Interpreters, because he was called 7' Il by the Syrians, Philo Biblius, the Interpreter of Sanchuniathon, hath these Words; Ilus, aubo is called Saturn. He is quoted by Eusebius: In whom it immediately follows from the same Philo, That Kronos avas the same the Phænicians call Ifrael; but the mistake was in the Transcriber, who put 'logan' Israel, for ix Il, which many times amongst the Greek Chrifilans

Association, (a) who mentions the Dove that was sent out of the Ark; and in Plutarch from the Greeks; (b) and in Lucian, who says, that in Hierapolis of Syria,

flians is the Contraction of Iregand, when id is, as we have observed, what the Syrians call I'N II, and the Hebrews IN El. [It ought not to be overlooked, that in this History, Deucalion, who was the same Person as Noah, is called any wiffer, that is, a Man of the Earth, that is, a Husband-man. See my Notes upon Gen. ix. 20. Le Glerc.]

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(a) Who mentions the Dove, &c. In his Book where he enquires which have most Cunning, Water or Land Animals: " They fay Deucalion's Dove, " which he fent out of the " Ark, discovered at its Re-" turn, that the Storms were " abated, and the Heavens clear." It is to be observed, both in this place of Platarch's, and in that of Alexander the Historian, as well as in the Books of Nicolaus Damascenus, and the Writers made use of by Theophilus Antiochenus in his Third Book, that the Greek Word λάριαξ Larnax, answers to the Hebrew Word 777 Tebah, and so Josephus translates

(b) And in Lucian, &c.] In his Book concerning the Goddess of Syria, where having begun to treat of the very antient Temple of Hierapolis, he adds: "They say this Temple was founded by Deucalion the

" Scythian, that Deucalion,

"in whose Days the Flood of Water happened. I have heard in Greece the Story of this Deucalion from the Greeks themselves, which is

"thus: The present Generation of Men is not the Original one, for all that Gene-

" ration perished; and the "Men which now are, came from a second Stock, the

" whole Multitude of them descending from Deucalion. " Now concerning the first

"Race of Men, they relate thus: They were very obfinate, and did very wicked Things; and had no Regard

" to Oaths, had no Hospitality
or Charity in them; upon
which Account many Cala-

" mities befel them. For on a fudden the Earth fent

" forth abundance of Water,
" great Showers of Rain fell,

" the Rivers overflowed exceedingly, and the Sea overfpread the Earth, so that all

" was turned into Water, and "every Man perished: Deu"calion was only saved alive,

" to raise up another Genera" tion, because of his Prudence

" and Piety. And he was "preferved in this Manner; "He and his Wives and his

" Children entered into a large

" Ark, which he had prepa" red; and after them went in

"Bears, and Horses, and Lions,
and Serpents, and all other
E "Kinds

Syria, there was remaining a most antient History of the Ark, and of the preserving a few not only of Mankind, but also of other living Creatures. The same History was extant also in (a) Molo and in (b) Nicolaus Damascenus; which latter names the Ark,

" Kinds of living Creatures of that feed upon the Earth, " two and two; he received " them all in, neither did they " hurt him, but were very " familiar with him, by a di-" vine Influence. Thus they " failed in the same Ark, as " long as the Water remained " on the Earth: This is the " Account the Greeks give of " Deucalion. Now concern-" ing what happened after-" wards; There was a strange " Story related by the Inha-" bitants of Hierapolis, of a " great Hole in the Earth in " that Country which received " all the Water; after which " Deucalion built an Altar, and " reared a Temple to Juno, " over the Hole. I faw the " Hole myself; it is but a " fmall one, under the Tema " ple; whether it was larger " formerly, I know not; I mow am fure this which I " faw, was but fmall. " preserve this Story, they " perform this Ceremony;
"Twice every Year Water is " brought from the Sea into " the Temple; and not only " the Priefts, but all the Peo-" of Syria and Arabia fetch it; " many go even from the Ri-" ver Euphrates as far as " the Sea to fetch Water, " which they pour out in the

"Temple, and it goes into
"the Hole, which, though
"it be but small, holds a vast
"Quantity of Water: When
"they do this, they say it was
"a Rite instituted by Deucaion, in Memory of that Calamity, and his Preservation.
"This is the antient Story of
this Temple."

(a) In Molo, &c.-] Eusebius

(a) In Molo, &c.] Eusebius relates his Words in his Ninth Book of the Gospel Preparation, Chap. 19. "At the Deluge, "the Man and his Children that escaped, came out of "Armenia, being driven from his own Country by the In-"habitants, and having passed through the Country between, went into the moun-"tainous Part of Syria, which "was then uninhabited.

(b) Nicolaus Damascenus, &c.] Josephus gives us his Words out of the Ninety Sixth Book of his Universal History, in the fore-cited Place: "There is " above the City Minyas, " (which Strabo and Pliny calls " Milyas) a huge Mountain in " Armenia, called Batis, on " which they fay a great many " were faved from the Flood, " particularly One who was " carried to the Top of it by " an Ark, the Reliques of the " Wood of which was pre-" served a great while: I " believe

Ark, which we also find in the History of Deucalion in Apollodorus: And many Spaniards affirm, that in several (a) Parts of America, as Cuba, Mechoacana, Nicaraga, is preserved the Memory of the Deluge, the faving alive of Animals, especially the Raven and Dove; and the Deluge it felf in that Part called Golden Castile. (b) That Remark of Pliny's, that Joppa was built before the Flood, discovers what Part of the Earth Men inhabited before the Flood. The Place where the Ark rested after the Deluge (c) on the Gordyean Mountains, is evident from the constant Tradition of the Armenians from all past Ages down (d) to this

very

" believe it was the same Man " that Moses the Lawgiver of "the Jews mentions in his History." To these Writers we may add Hieronymus the Egyptian, who wrote the Affairs of Phænicia, and Mnaseas, mentioned by Josephus. And perhaps Eupolemus, which Eusebius quotes out of Alexander the Historian, in his Gospel Preparation, Book IX. Chap.

(a) Parts of America, &c.] See Josephus Acosta, and Anto-

nius Herera.

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(b) That Remark of Pliny's, &c.] Book V. Chap: 13. Mela and Solinus agree with Pliny. Compare it with that which we have quoted out of Abydenus.

(c) On the Gordyaan Mountains, &c.] Which Moses calls Ararath, the Chaldean Interpreters translate it Kardu; Josephus, Gordiæan, Cortius, Cordæan; Strabo writes it Gordiæan, Book XVI. and Pliny, Book VI. and Ptolemæus, (Thefe, and what follows in relation to the facred Geography and the Founders of Nations, fince these of Grotius were published, are with great Pains and much more Accuracy fearched into by Sam. Bochart in his Sacred Geography, which add Weight to Grotius's Arguments. Le

Clerc.)

(d) To this very Day, &c.] Theophilus Antiochenus fays, in his Third Book, that the Reliques of the Ark were shewn in his Time And Epiphanius against the Nazarites; The Reliques of Noah's Ark are shewn at this Time in the Region of the Cordiæans: And Chryfostom in his Oration of Perfect Love. And Isidore, Book XIV. Chap. 8. of his Antiquities; " Ara-" rath, a Mountain in Arme-" nia, on which Histories tef-" tify the Ark rested after the

" Deluge; where at this Day

" are to be seen some Marks E 2

very Day. (a) Japhet, the Father of the Europeans, and from him, Jon, or, as they formerly pronounced it, (b) Javon of the Greeks, and (c) Hammon of the Africans, are Names to be seen in Moses, (d) and Josephus and others observe the like Footsteps

" of the Wood." We may add the Words out of Haiton the Armenian, Chap. 9. "There " is a Mountain in Armenia " higher than any other in the " whole World, which is " commonly called Ararath, " on the Top of which Mountain the Ark first rested after the Deluge." See the Nubian

Geographer, and Benjamin's I-

tinerary.

(e) Japhet, &c] It is the very same Word ΓΕ' Japheth; for the same Letter E is by some pronounced like π p, by others φ ph; and the same Difference is now preserved among the Germans and Dutch. Hieronymus upon Daniel has observed this of the Hebrew Letter.

(d) Javon, &c] For idores, iaones is often found amongst the antient Writers. The Perfean in Aristophanes's Play, called Acharnenses, pronounces it iaonan. Now it was a very antient Custom to put a Digamma between two Vowels, which afterwards began to

be wrote by a V, formerly thus F. In like Manner that which was ἀνως αυως, is now ἀως αυς, and ἡως ευς. τανως ταπος, ταως τανος ι Έλλημας καλεστι ἰαῦνας iaunas, Suidas.

(ε) Hammon, &c. [For the

Greeks fometimes render the Hebrew Letter 7 Cheth by an Aspirate, and sometimes omit it; as Mid- I'm Chatzarmuth, 'Adeaporto Adramyttos, or Adequetos Hadramyttos: MIDDA Chachmoth, axpoil Achmuth in Irenaus and others ; הברה Chabrah, a Companion, by the antient Greeks, wega abra; 717 Chajab, aion aion, an Age. 1317 Hanno or Anno; הבעל Hannibal or Anni-bal, דר בעל Hafdrubal or Afdrubal; D'Un Cafbim, at8piras axoumitai; for an on 18 3 Greek ending. This Father, not only of the Libyans, but also of many other Nations, is confecrated by them into the Star Jupiter. Lucan, Book

Jupiter Ammon is the only God Amongst the happy Arabs, and amongst The Indians and Æthopians.

And the facred Scripture puts

Egypt amongst them, Pfalm

lxxviii. 51. cv. 23, 27. cvi.

22. Hieronymus in his Hebrew

Traditions on Genefis has these

Words, From whom, Egypt at this very Day, is called the Country of Ham in the Egyptian Language.

(d) And Josephus and others, &c. I

Footsteps in the Names of other Places and Nations.

&c.] He fays, Towageis Gomareis, the Galatians, is derived from 731 Gomar, where Pliny's Town Comara is The People of Comara we find in the First Book of Mela. Scythians are derived from 1112 Magog, by whom the City Scythopolis in Syria was built, and the other City Magog; Pliny, Book V. Chap. 23. which is called by others Hierapolis and Bambyce. It is evident that the Medes are derived from Medi; and as we have already observed, Javones, Jaones, Jones, from [1' Javen, Josephus fays, the Iberians in Asia come from > Thebal, near to whom Ptolemy places the City of Thabal, as preferving the Marks of its ancient Original. The City Mazaca, mentioned by him, comes from Masach, which we find in Strabo, Book XII. and in Pliny, Book VI. 3. and in Ammianus Marcellinus, Book XX. Add to this the Moschi mentioned by Strabo, Book XI. and in the First and Third Book of Mela, whom Pliny calls Moscheni, Book VI. Chap. 9. and we find in them and Pliny the Moschican Mountains. Fosephus and others agree, that the Thracians were derived from Din Tiras, and the Word itself shews it, especially if we observe that the Greek Letter & x at first answered to the Syriack Letter D f, as the Place of it shews. Concerning

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others.

&c.]

those that are derived from 1) WX Aschanaz, the Place is corrupt in Josephus; but without doubt Ascania, a Part of Phrygia and Myfia, mentioned in Homer, comes from thence; concerning which fee Strabo, Book XII. and Pliny. Book V. Chap 3.2. The Ascanian Lake, and the River flowing from it, we find in Strabe, Book XIV. and in Pliny's forecited Fifth Book, Chap. 32. The Ascanian Harbour is in Pliny, Book V. Chap. 30. and the Ascanian Mands alfo, Book IV. Ch. 12. and Book V. Chap. 31. Jo-fephus says the Paphlagonians are derived from non Riphath, by some called Riphateans, where Mela in his First Book puts the Riphacians. The fame Josephus tells us, that the aioleis come from אליטה Alisbab; and the Jerusalem Paraphrast agrees with him in naming the Greeks, Æolians; putting the Part for the Whole; nor is it much unlike Hella, the Name of the Country. The same Josephus also says, that the Cicilians are derived from "" Tarfhifh, and proves it from the City Tarfus; for it happens in many Places that the Names of the People are made the Names of Cities. We have before hinted, that Kirlion Kittion is derived from (10) Chitim. The Æthiopians are called Chuseans by the nselves and their Neighbours, from D'D Cub, now; E 3

tions. And which of the Poets is it, in which we

as Josephus observed they were in his Time; from whence there is a River fo called by Ptolemy, and in the Arabian Geographer, there are two Cities, which retain the same Name So likewise Mir wp in Philo Biblius is derived from D'730 Mitzraim; those which the Greeks call Egyptians, being called by themselves and their Neighbours Mesori; and the Name of one of their Months is Meorgi Mesiri. Cedrenus calls the Country itself Misea, and Josephus rightly conjectures that the River in Mauritania is derived from 215 Phut. Pliny mentions the fame River, Book V. Chap 1. Phut, and the Neighbouring Phutensian Country, is so called to this Day. Hieronymus, in his Hebrew Traditions on Genefis, fays, it is not far from Fefa, the Name remaining even now. The WID Chenaan in Moses is contracted by Sanchuniathon, and from him by Philo Biblius, into Xva Chna, you will find it in Eusebius's Preparation, Book I. Chap. 10, and the Country is called fo. Stephanus, of Cities, fays, Chna was so called by the Phænicians. And St. Auflin in his Book of Expositions on the Epistle to the Romans, fays, in his Time, if the Country People that lived at Hippo were asked who they were, they anfwered Canaanites. And in that place of Eupolemus, cited by Eusebius, Prapar IX. 17.

the Canaavites are called Mestraimites. Ptolemy's Regema in Arabia Felix is derived from רעמה Raamah, by changing Vinto y g, as in Gomorrah, and other Words. Josephus deduces the Sabins from NOD Saba, a known Nation, whose chief City Strabo fays, Book XVI, was Saba; where Josephus places the Sabateni, from nnad Sabatab; where Pliny places the City Sobotale, Book VI. Chap. 28. The Word בים Lebabim is not much different from the Name of the Lybians; nor the Word Nepata, a City of Ethiopia, mentioned by Pliny, Book VI. Chap. 29. Nor Ptolemy's Nepata; or the Pharust in Pliny, Book V. Ch. 8. from () 2012 Phatstrasim, the same as Ptolemy's Phaurusians in Ethiopia. The City Sidon, famous in all Poets and Historians, comes from Y's Taidon: And Pto-lemy's Town Gorafa, from "WITA Gergashi; And Arca, a City of the Phanicians, mentioned by Ptolemy and Pliny, Book V. Chap. 18. from ערקי Arki. And Aradus, an Island mentioned in Strabo, Book XVI. and Pliny, Book V. Chap. 20. and Ptolemy in Syria, from Arodi; and Amathus of Arabia, mentioned by Herodotus in his Euterpe and Thalia, from 'nan Hamathi; and the Elymites, Neighbours to the Medes, from Dy Eelim,

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mentioned by Strabo, Book XVI. Pliny, Book V. Ch. 26. and Livy, Book XXXVII. Their Descendents in Phrygia are called Elymites by Athanaus, Book IV. Every one knows, that the Affyrians are derived from Tiwk Ashur, as the Lydians are from 717 Lud; from whence comes the Latin Word Ludi. Those which by the Greeks are called Syrians, from the City 778 Tzur, are called Aramites to this Day from DIN Aram: For Y tz, is sometimes translated + +, and sometimes σ /; whence the City 715 Tzur, which the Greeks call Tyre, is by Ennius called Sarra, and by others Sina and Tina. Strabo, Book XVI. towards the end: The Poet mentions the Arimites, whom Possidonius would have us to understand, not to be any Part of Syria, or Cilicia, or any other Country, but Syria itself. And again, Book XIII. Some mean Syrians by Arimites, whom they now call Aramites. And in the First Book, For those we call Syrians, are by themselves called Aramites. The Country Ausanitis, mentioned by the Seventy in Job, is derived from Hutz. stæus calls it Austias. And the City Cholla, placed by Ptolemy in Syria from 710 Chol; and the City Gindarus in Ptolemy, from 773 Geber; and the Gindaren People in Pliny, Book V. Chap. 23. in Calo-Syria. And the Mountain Massus, not far from Nisibus, mentioned by Strabo, Book XI. and Ptolemy in Mesopotamia is derived from wo Mash. The Names הצרמורת foktan, and הצרמור Hatzoramuth, and 1717 Holan, are represented by the Arabian Geographers under the Names of Balsatjaktan, Hadramuth, and Chaulan, as the learned Capell observes. River Ophar, and the People called Opbarites, near Mæotis, Pliny, Book VI. 7. if I mistake not, retain the Name 75'8 Ophar; and those Cities which Messes mentions in this Place, appear to be the most ancient by comparing of Authors E. very one knows from whence Babylon is derived. 778 Arach is Aracca, placed by Ptolemy in Sufiana; from whence come the Aracaan Fields in Tibullus, as the famous Salmasius, a Man of vast Reading observes. Acabene, a Corruption of Acadene, is derived from 728 Achad, as is probably conjectured by Franciscus Junius, a diligent Interpreter of Scripture, who has observed many of those Things we have been speaking of. 7175 Chalnah is the Town Gaunisus on the River Euphrates; whose Name Ammianus tells us in his Twenty third Book continued to his time. The Land 7010 Senaar, is the Babylonian Sennaas in Hæstiæus Milesus, which Place Josephus has preferved in his ancient History, Book I. Chap. 7. and in his Chronicon; as has Eufebius in his Preparation. He wrote the Affairs of Phanicia; whom also Stephens had read. Again D being changed into v, g, Ptolemy from hence calls the Mountain Singarus in Mesopotamia. And Pliny mentions the Town Singara, Book V. E 4 Chap. 56 do not find mention made of the (a) Attempt to climb

Chap. 24. and hence the Sin-garanæn Country in Sextus Rufus 71]'] Nineveh is un-

doubtedly the Ninos of the Greeks contracted; thus in Sardanapalus's Epitaph.

I who great Ninus ruld, am now but Duft.

The fame Name we find in Theognis and Strabo, Book XVI. and Pliny, Book XI. Ch. 13. whose Words are these. Ninus was built upon the River Tygris, towards the West, a beautiful City to behold. Lucan, Book III. Happy Ninus, as Fame goes. The Country Calachena has its Name from the principal City 773 Chala: Strabo, Book XI. and afterwards, in the Beginning of Book XVI. 107 Refin is Refaina in Ammianus, Book XXIII, Siden every one knows. Azzab is without doubt rendered Gaza in Palestine, by changing, as before, the Letter y into y, g: It is mentioned

by Strabo, Book XVI. and Mela, Book I. who calls it a large and well fortified Town; and Pliny, Book XV. Ch. 13. and Book VI. Chap. 28. and elsewhere. 7790 Sephirah, is Heliopolis, a City of the Sipparians, in that place of Abydenus now quoted. Sippara is by Ptolemy placed in Mejopota-mia, 718 Ur is the Cattle Ur, mentioned by Ammianus, Book XXV. In Caran is Carra, famous for the Slaughter of the Craffi.

(a) The Attempt to climb the Heavens, &c.] See Homer, Odys. 30. and Ovid's Meta-

morphosis, Book I.

The Giants, by Report, would Heaven have form'd.

See also Virgil's First Georgick, and Lucan, Book VII. It is a frequent way of speaking amongst all Nations, to call those Things which are raised above the common Height, Things reaching to Heaven, as we often find in Homer, and Deut. I. 29. and IX. 1. Fosephus quotes one of the Sybils, I know not which, concerning the unaccountable Building of that Tower; the Words are these: " When all Men spoke " the fame Language, some " of them built a vast high "Tower, as if they would " ascend up into Heaven; but " the Gods fent a Wind, and " overthrew the Tower, and " affigned to each a particular " Language, and from hence " the City Babylon was fo " called." And Eusebius, in his Preparation, Book IX. Ch. 14. Cyril, Book I. against Julian, quotes these Words out of Abydenus: " Some say that " the first Men, who sprang. " out of the Earth, grew " proud upon their great "Strength and Bulk, and " boafted

climb the Heavens? (a) Diodorus Siculus, (b) Strabo,(c) Tacitus,

" boafted they could do more "than the Gods, and at-" tempted to build a Tower, " where Babylon now flands; " but when it came nigh the " Heavens, it was overthrown " upon them by the Gods, " with the Help of the Winds; " and the Ruins are called Ba-" bylon. Men 'till then had " but one Language, but the " Gods divided it, and then " began the War betwixt Sa-" turn and Titan." It is a false Tradition of the Greeks, that Babylon was built by Semiramis, as Berosus tells us in his Chaldaicks, and Josephus in his First Book against Appion; and the same Error is refuted by Julius Firmicus out of Philo Biblius, and Dorotheus Sidonius. See also what Eusebius produces out of Eupolemus concerning the Giants and the Tower, in his Gospel Preparat. Book XX. Chap. 17.

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(a) Diodorus Siculus, &c.] Book XIX. where he describes the Lake Afphaltitis: "Theneigh-" bouring Country burns with " Fire, the ill Smell of which " makes the Bodies of the In-" habitants fickly, and not very long-lived." (See more of this in our Differtation added to the Pentateuch, concerning the Burning of Sodom. Le Clerc.)

(b) Strabo, &c.] Book XVI. after the Description of the Lake

Asphalitis: "There are many " Signs of this Country's be-" ing on Fire; for about Ma-

" and burnt Rocks, and in " many Places Caverns eaten

" fada they show many cragged

" in, and Ground turned into " Ashes, drops of Pitch falling " from the Rocks, and run-

" ning Waters slinking to a great Distance, and their Ha-" bitations overthrown; which

give Credit to a Report a-" mongst the Inhabitants, that

" formerly there was thirteen " Cities inhabited there, the " chief of which was Sodom,

" fo large as to be fixty Fur-" longs round; but by Earth-

" quakes and Fire breaking " out, and by hot Waters mixed with Bitumen and

" Brimstone, it became a Lake " as we now see it; the Rocks

" took Fire, some of the " Cities were fwallowed up,

" and others forfaken by those " Inhabitants that could flee."

(c) Tacitus; &c.] In the Fifth Book of his History: " Not far from thence are

" those Fields which are re-" ported to have been former-

" ly very fruitful, and had " large Cities built in them, " but they were burnt by "Lightning; the Marks of

" which remain, in that the " Land is of a burning Na-

" ture, and has loft its Fruit-" fulness. For every thing

" that is planted, or grows of " itself, as soon as it is come " to an Herb or Flower, or

" grown to its proper Big-

" ness, vanishes like Dust into

" nothing.

rus,

Book I.

(a) Pliny, &c.] He describes the Lake Afphaltitis, Book V. Chap. 16. and Book XXXV.

Chap. 15.

(b) Solinus, &c] In the 36th Chap. of Salmanus's Edition: " At a good Distance from Je-" rusalem a dismal Lake ex-" tends itself, which was struck " by Lightning, as appears from " the black Earth burnt to "Ashes. There were two "Towns there, one called. " Sodom, the other Gomorrah; " the Apples that grow there " cannot be eaten, though " they look as if they were " ripe; for the outward Skin " incloses a kind of footy Ashes, " which pressed by the least " Touch, flies out in Smoke, " and vanishes into fine Dust. (c) Herodotus, &c. | With

fome little Mistake. The Words are in his Euterpe: "Original-" ly only the Colchians, and " Egyptians, and Ethiopians " were circumcifed. For the " Phænicians and Syrians in " Palæstine confess they learn-" ed it from the Egyptians. And " the Syrians who dwell at " Thermodoon, and on the Par-" thenian River, and the Ma-" crons their Neighbours fay, " they learnt it of the Colchi-" ans. For these are the only " Men that are circumcifed, " and in this Thing agree with " the Egyptians. But concerning the Ethiopians and Eg p-" tians, I cannot affirm poliof tively which learned it of " the other." Josephus rightly observes, that none were circumcifed in Palastine Syria but the Jews; in the Eighth Book, Chap. 14. of his ancient History, and First Book against Appion. Concerning which Jews, Juvenal Says, They take off their Foreskin; and Tacitus, That they instituted circumcifing themselves, that they might be known by such distinction: See Strabo, Book XVII. But the Jews are so far from confesting that they derived this Custom from the Egyptians, that on the contrary, they openly declare that the Egyptians learnt to be circumcised of Joseph. Neither were all the Egyptians circumcised, as all the Jews were, as we may see from the Example of Appion, who was an Egyptian, in Josephus. Herodotus undoubtedly put the Phænicians for the Idumæans; as Aristophanes does in his Play, called the Birds, where he calls the Egyptians and Phænicians, The Circumcised. Ammonius, of the Difference of Words, fays, The Idumæans were not originally Jews, but Phænicians and Syrians. Those Ethiopians which were circumcifed, were of the Posterity of Keturah, as shall be observed afterwards. The Colchians and their Neighbours were of the Ten Tribes that Salmanasar carried away, and from thence fome came into Thrace. Thus rus (a), Strabo (b), Philo Byblius (c), testify the ancient Custom of Circumcision, which is confirmed by those Nations (d) descended from Abraham, not only Hebrews, but also (e) Idumæans, Ismaelites,

the Scholiast on Aristophanes's Acharnenses, says, That the Nation of the Odomants is that of the Thracians; they are faid to be Jews. Where, by Jews, are to be understood, improperly, Hebrews, as is usual. From the Æthiopians, Circumcision went over Sea into the new World, if it be true what. is faid of that Rite's being found in many Places of that World. (The Learned dispute whether Circumcision was instituted first amongst the Egyptians or amongst the Jews, concerning which fee my Notes upon Genef. XVII. 30. Le Clerc.)

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(a) Diodorus, &c.] Book I. of the Colchians: "That this "Nation sprang from the E-"gyptians, appears from hence, that they are circumcifed after the manner of the Egyptians, which Custom remains amongst this Colony, as it does amongst the Jews." Now fince the Hebrews were

of old circumcised, it no more follows from the Colchians being circumcised, that they sprang from the Egyptians, than that they sprang from the Hebrews, as we affirm they did. He tells us, Book III. that the Troglodites were circumcised, who were a Part of the Æthiopians.

(b) Strabo, &c Book XVI. concerning the Troglodytes: Some of these are circumcised, like the Egyptians. In the same Book he ascribes Circumcision to the Jews.

(c) Philo Byblius, &c.] In the Fable of Saturn in Eusebius, Book I. Chap. 10.

(d) Descended from Abraham, &c] To which Abraham that the Precept of Circumcision was first of all given, Theodorus tells us in his Poem upon the Jews; out of which Eusebius has preserved these Verses in his Gospel Preparation, Book IX. Chap. 22.

He who from Home the righteous Abraham brought, Commanded him and all his House, with Knife To circumcise their Foreskin. He obeyed.

(e) Idumæans, &c.] So called from Esau, who is called Obsawos Ousos, by Philo Byblius. His other Name was Edom, which the Greeks translated Egubzav Erutbran, from whence

comes the Erythræan Sea, because the ancient Dominions of Esau and his Posterity extended so far. They who are ignorant of their Original, consound them, as we observed, with (a) Ismaelites, (b) and others. The History of

the Phænicians. Ammonius says, the Idumæans were circumcifed; and so does Justin in his Dialogue with Trypho, and Epiphanius against the Ebionites. Part of these were Homerites, who, Epiphanius against the Ebionites tells us, were circum-

cifed in his Time. (a) Ismaelites, &c.] These were circumcifed of old, but on the same Year of their Age as Ismael. Josephus, Book I. Ch. 12 and 13. A Child was born to them. (viz. Abraham and Sarah) when they were both very old, which they circumcifed on the Eighth Day; and bence the Custom of the Jews is to circumcife after so many Days. But the Arabians defer it Thirteen Years; for Ismael, the Father of that Nation, who awas the Child of Abraham by bis Concubine, was circumcised at that Age. Thus Origen in his excellent Discourse against Fate, which is extant in Eusebius, Book VI. Chap. 11. And in the Greek Collection, whose Title is Φιλοκαλία; "I don't know how this can be defended, that " there should be just such a " Position of the Stars upon " every one's Birth in Judaca, " that upon the Eighth Day " they must be circumcised, " made fore, wounded, lamed, " and so inflamed, that they " want the Help of a Physician " as foon as they come into " the World. And that there " should be such a Position of " the Stars to the Ismaelites in " Arabia, that they must be " all circumcifed when they " are Thirteen Years old; for " fo it is reported of them." Epiphanius, in his Dispute against the Ebionites, rightly explains these Ismaelites to be the Saracens; for the Saracens always observed this Custom,

and the Turks had it from them. (b) And others, &c.] Namely those that descended from Ketunab, concerning whom there is a famous Place of Alexander the Historian in Josephus, Book I. Ch. 16. which Eufebius quotes in his Gospel Preparation, Book IX. Ch. 20. Cleodemus the Prophet, who is called Malchus, in bis Relation of the Jews, gives us the Same History as Moses their Lawgiver, viz. " That Abra-" bam had many Children by " Keturah, to three of which " he gave the Names, Afer, " Affer, and Afra. Affyria is " fo called from Affer; and " from the other two, Afer " and Afra, the City Afra " and the Country Africa is " denominated These fought " with Hereules against Lybia " and Antaus. Then Hercu-" les married his Daughter to " Afra: He had a Son of " her, whose Name was Deo-" dorus, of whom was born So-" phon, whence the Barba-" rians are called Sophaces." Here the other Names, through the Fault of the Transcribers, neither agree with Moses, nor

Abraham, Isaac, Jacob and Joseph, agreeable with Moses, (a) was extant of old in (b) Philo Byblius out of Sanchuniathon, in (c) Berosus, (d) Hecatæus, (e) Damascenus

with the Books of Josephus and Eusebius, as we have them now. But 'Αφές, is unnow. doubtedly the same as TDV Apher in Moses. We are to understand by Hercules, not the Thebean Hercules, but the Phanician Hereules, much older, whom Philo Byblius mentions, quoted by Eufebius often, in the forementioned 10th Chapter of the First Book of his Gospel Preparation. This is that Hercules, who Saluft fays in his Jugurthine War, brought his Army into Africa. So that we see whence the Æthiopians who were a great Part of the Africans, had their Circumcifion, which they had in Herodotus's Time; and even now those that are Christians retain it, not out of a Religious Necessity, but out of Respect to to antient a Custom.

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(a) Was extant of old, &cc] Scaliger thinks that feveral things which Eusebius has preferved out of Philo Byblius, certainly relate to Abraham; fee himself in his Appendix to the Emendation of Time. There is some reason to doubt of it.

(b) Philo Byblius, &c.] How far we are to give Credit to Philo's Sanchuniathon, does not yet appear; for the very learned Henry Dodwell has rendred his Integrity very suspicious, in his English Differtation on Sanchuniathon's Phænician History, published at London, in the

Year M DCLXXXI, to whose Arguments we may add this, that in his Fragments there is an absurd Mixture of the Gods unknown to the Eastern Graciam in the first Time, with the Deities of the Phanicians, which the Streightness of Paper will not allow me to enlarge upon. Le Clerc.

(c) Berosus, &c.] Josephus has preserved his Words in his antient History, Book. I. C. 8. In the Tenth Generation after the Flood, there was a Man amongst the Chaldwans, who was very Just and Great, and sought after Heavenly Things. Now it is evident from Reason, that this ought to be referred to the Time of Abraham.

(d) Hecatæus, &c] He wrote a Book concerning Abrabam, which is now loft, but was extant in Josephus's Time.

(e) Damascenus, &c.] Nicolaus, that samous Man, who was the Friend of Augustus and Herod, some of whose Reliques were lately procured by that excellent Person, Nicholas Peiresius, by whose Death, Learning and Learned Men had a very great Loss. The Words of this Nicolaus Damascenus, Josephus relates in the forecited Place: "Abraham reigned in "Damascus, being a Stranger

" who came out of the Land of the Chaldwans, beyond

" Babylon; and not long after, he and those that belonged

mascenus, (a) Artapanus, Eupolemus, Demetrius, and partly (b) in the antient Writers of the Orphick Verses; and something of it is still extant in (c) Justin, out of Trogus Pompeius. (d) By almost all

" to him, went from hence into the Land called Ca-

" naan, but now Judea,
" were he and those that de" scended from him dwelt,

" of whose Affairs I shall treat in another Place. The

" Name of Abraham is at this
" Day famous in the Country
" about Damascus, and they

" show us the Town, which from him is called Abra-

" bam's Dwelling. "

(a) Artapanus, Eupolemus, &c.] Eusebius in his Preparation, Book IX. Chap. 16, 17, 18, 21, 23. has quoted several

Things under these Mens Names out of Alexander the Historian, but the Places are too long to be transcribed; no body has quoted them before Eusebius. But the Fable of the Bethulians, which Eusebius took out of Philo Byblius, Prepar. Book I. Chap. 10. came from the Altar of Bethel, built by Jacob," mentioned Gen. 36.

(b) In the antient Writers, &c.] For certainly those that we find in Clemens Alexandrinus, Strom. V. and Eusebius, Book XIII. Chap. 12. can be understood of no other.

The Maker of all Things is known to none, But One of the Chaldean Race, his Son Only begotten, who well understood, The starry Orb, and by what Laws each Star Moves round the Earth, embracing all Things in it.

Where Abraham is called only Begotten, as in Ifaiab LI.
2. TIN Achad. We have before feen in Berofus, that Abraham was famous for the Knowledge of Astronomy; and Eupolemus, in Eusebius, says of him, that he was the Inventor of Astronomy amongst the Chaldeans.

(c) In Justin, &c.] Book XXXVI Ch. 2. "The Ori" ginal of the Jews was from "Damaseus an eminent City

"Damascus, an eminent City in Syria, of which after-

" wards Abraham and Ifrael

"were Kings." Trogus Pompeius calls them Kings, as Nicolaus did; because they exercised a Kingly Power in their Families; and therefore they are called Anointed, Ps. CV.

(d) By almost all which, &c] See Eusebius in the forementioned Book IX. Ch. 26, 27, 28. Those things are true which are there quoted out of Tragicus Judæus Ezechiel, part of which we find in Clemens Alexandrinus, Strom. I. who reports out of the Books of the

all which, is related also the History of Moses, and his principal Acts. The Orphick Verses expressly mention (a) his being taken out of the Water, and the two Tables that were given him by God. To these we may add (b) Polemon: (c) And several

Priests, that an Egyptian was flain by the Words of Moses; and Strom. V. he relates some things belonging to Moses, out of Artapanus, tho' not very exactly. Justin, out of Trogus Pompeius, says of Moses, "He Justin, out of Trogus " was Leader of those that "were banished, and took " away the facred Things of " the Egyptians; which they " endeavouring to recover by " Arms, were forced by a "Tempest to return home; " and Moses having entered " into his own Country of Da-" mascus, he took Possession of " Mount Sinah;" and what follows, which is a Mixture of

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Truth and Falsehood. Where we find Arwas written by him, it should be read Armas, who is Aaron, not the Son, as he imagines, but the Brother of Moses, and a Priest.

(a) His being taken out of the Water, &c.] As the great Scaliger has mended the Place; who with a very little Variation of the Shape of a Letter, instead of bloggenes, as it is quoted out of Aristobulus, by Eusebius, in his Gospel Preparation, Book XIII. Ch. 12. bids us read bloggenes, budogenes, Born of the Water. So that the Verses are thus:

So was it faid of Old, so he commands Who's born of Water, who received from God The two great Tables of the Law.

The antient Writer of the Orphick Verses, whoever he was, added the Words after he had said there was but one God to be worshipped, who was the Creator and Governor of the World.

(b) Polemon, &c.] He seems to have lived in the Time of Ptolemy Epiphanes; concerning which, see that very useful Book of the samous Gerard Vossius, of the Greek Historians. Africanus, says the Greek Histories, were wrote by

him; which is the same Book Athenaus calls Eddadinor. His Words are these: "In the "Reign of Apis the Son of "Phoroneus, part of the Egypt" tian Army went out of Egypt, "and dwelt in Syria, called "Palestine, not far from Ara-"bia" As Africanus preserved the Place of Polemon, so Eusebius in his Chronology, preserved that of Africanus.

(c) And several Things, &c.]
The Places are in Josephus against Appion with abundance

feveral Things about his coming out of Egypt, from the Egyptian Writers, Manetho, Lysimachus, Chæremon. Neither can any prudent Man think it at all credible, that Moses, (a) who had so many Enemies, not only of the Egyptians, but also of many other Nations, as the (b) Idumeans, (c) Arabians, and (d) Phænicians, would venture to relate any thing concerning the Creation of the World, or the Original of Things, which could be confuted by more antient Writings, or was contradictory to the antient and received Opinions: or that he would relate any thing of Matters in his own Time, that could be consuled by the Testimony of many Persons

Moses exceed theirs in Antiquity.

(a) Who had so many Enemies, &c.] From whom they

went away by Force, whose Laws the Jews abolish'd. Concerning the implacable Hatred of the Egyptians against the Jews, see Philo against Flaccus, and in his Embasy; and Josephus in each Book against Appion.

(b) The Idumæans, &c.] Who inherited the antient Hatred between Jacob and Esau; which was encreased from a new Cause, when the Idumæans denied the Hebrews Passage, Numb. XX. 14,

Passage, Numb. XX. 14, (c) Arabians, &c.] Those, I mean, that descended from

Ismael.

(d) Phænicians, &c.] Namely the Canaanites, and the Neighbouring Nations, who had continual Wars with the Hebrews.

of Falsities, as coming from People who hated the Fews; and from hence Tacitus took his Account of them. But it appears from all these compared together, that the Hebrews de-fcended from the Assyrians, and possessing a great Part of Egypt, led the Life of Shepherds; but afterwards being burthen'd with hard Labour, they came out of Egypt under the Command of Moles, some of the Egyptians accompanying them, and went through the Country of the Arabians unto Palæstine Syria, and there set up Rites contrary to those of the Egyptians: But Josephus in that learned Book has wonderfully shown, how the Egyptian Writers, in the Falfities which they have here and there mix'd with this History, differ with one another, and tome with themselves, and how many Ages the Books of Perfons then alive. (a) Diodorus Siculus, and (b) Strabo,

(a) Diodorus Siculus, &c.] In his first Book, where he treats of those who made the Gods to be the Authors of their Laws, he adds; Amongst the Jews was Moses, who called God by the Name of 'Iaw Iao, where by law, Iao, he means, all' Jehovah, which was so pro-nounced by the Oracles, and in the Orphick Verses mentioned by the Ancients, and by the Basilidian Hereticks, and The fame other Gnosticks. Name the Tyrians, as we learn from Philo Byblius, pronounced Isra Ieno, others Iss Iaou, as we see in Clemens Alexandrinus. The Samaritans pronounced it, labai labai, as we read in Theodoret ; for the Eastern People added to the fame Words, some one Vowel and some another; from whence it is that there is fuch difference in the proper Names in the Old Testament: Philo rightly observes, that this Word fignifies Existence. Besides Diodorus, of those who make mention of Mofes, the Exhortation to the Greeks, which is ascribed to Justin, names Appion, Ptolemy on Mendefius, Hellanicus, Philochorus, Caftor, Thallus, Alexander the Historian: And Cyril mentions some of them in his first Book against Julian.

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(b) Strabo, &c.] The Place is in his fixteenth Book, where he thinks that Moses was an Egyptian Priest; which he had from the Egyptian writers, as appears in fosephus: After-

wards he adds his own Opinion, which has some Mistakes in it. " Many who wor-" shipped the Deity, agreed with him (Moses;) for he " both faid and taught, that " the Egyptians did not right-" ly conceive of God, when " they likened him to wild " Beafts and Cattle; nor the " Lybians, nor the Greeks, in " refembling him by a hu-" mane Shape; for God is no " other than that Universe " which furrounds us; the " Earth, and the Sea, and " the Heaven, and the World, " and the Nature of all Things, " as they are called by us. " Who (fays he) that has any " Understanding would pre-" fume to form any Image " like to these Things that " are about us? Wherefore we " ought to lay afide all carved " Images, and worship him in " the innermost Part of a Tem-" ple worthy of him, without " any Figure." He adds, that this was the Opinion of good Men: He adds also, that sacred Rites were instituted by him, which were not burdenfome for their Costliness, nor hateful, as proceeding from Madness. He mentions Circumcifion, the Meats that were forbidden, and the like: and after he had shown that Man was naturally defirous of civil Society, he tells us, that it is promoted by Divine and Human Precepts, but more effectually by Divine.

Strabo, and (a) Pliny, (b) Tacitus, and after them (c) Dionysius Longinus, (concerning Lostiness of Speech) make mention of Moses. (d) Besides the

(a) Phiny, &c.] Book XXX. of Magicians which sprang from Chap. 1. There is another Sect Moses. And Juvenal;

They learn, and keep, and fear the Jewish Law, Which Moses in his fecret Volume gave.

(b) Tacitus, &c.] History V. Where, according to the Egyptian Fables, Moses is called one of those that were banished.

of those that were banished. (c) Dionysius Longinus, &c.] He lived in the Time of Aurelian the Emperor, a Favourite of Zenobia, Queen of the Palmyrians. In his Book of the Sublime, after he had faid, that they who speak of God, ought to take care to represent him, as Great, and Pure, and without Mixture: He adds, "Thus does he who gave " Laws to the Jews, who was " an extraordinary Man, who " conceived and spoke worthi-" ly of the Power of God, " when he writes in the Be-" ginning of his Laws, God " spake: What? Let there be " Light, and there was Light: " Let there be Earth, and it " was fo." Chalcidius took many Things out of Moses, of whom he speaks thus. " Mo-" fes was the wifest of Men, who, as they say, was en-" livened, not by human Elo-" quence, but by Divine In-" ipiration "

(d) Besides the Talmudists, &c.] In the Gemara, in the Title, Concerning Oblations, and the Chapter, All the Oblations of the Synagogue. To which add

the Tanchuma or Ilmedenu. Mention is there made of the chief of Pharaoh's Magicians, and their Discourse with Moses is related. Add also Numenius, Book III. concerning the Fews: Eusebius quotes his Words, Book VIII. Chap. 8. "After-" wards Jamnes and Mam-" bres, Egyptian Scribes, were " thought to be famous for " Magical Arts, about the time that the Jews were driven out of Egypt; for " these were they who were " chosen out of the Multitude " of the Egyptians to contend " with Musaus the Leader of " the Jews, a Man very pow-" erful with God by Prayers; " and they seemed to be able " to repel those fore Calami-"ties which were brought upon Egypt by Musaus." Where Mofes is called Museus, a Word very near it, as is cultomary with the Greeks; as others call Jesus, Jason; and Saul, Paul. Origen against Celsus refers us to the fame Place of Numenius. Artapanus in the fame Eusebius, Book IX. Chap. 27. calls them the Priests of Memphis, who were commanded by the King to be put to Death,

if they did not do things equal

to Mofes.

Talmudists, (a) Pliny, and (b) Apuleius, speak of Jamnes and Mambres, who refisted Moses in Egypt. (c) Some things there are in other Writers, and many things amongst the (d) Pythagoreans,

(a) Pliny, &c.] In the forecited Place.

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(c) Some things there are, &c.] As in Strabo, Tacitus, and Theophrastus, quoted by Porphyry in his second Book against eating living Creatures, where he treats of Priests and Burntofferings; and in the fourth Book of the same Work, where he speaks of Fishes and other living Creatures that were forbidden to be eaten. See the place of Hecatæus in Josephus's first Book against Appion, and in Eusebius's Preparat. Book IX. Chap. 4. You have the Law of avoiding the Customs of strange Nations in Justin's and Tacitus's Histories; of not eating Swines Flesh, in Tacitus, Juvenal, Plutarch's Sympos. iv. and Macrobius from the Ancients. In the same place of Plutarch you will find mention of the Levites, and the pitching of the Tabernacle.

(d) Pythagoreans, &c] Hermippus in the Life of Pythagoras, quoted by Josephus against Appion, Book II. " These Appion, Book II. "Things he faid and did, " imitating the Opinion of the " Jews and Thracians, and transferring them to himself;

" for truly this Man took " many Things into his own

" Philosophy from the Jewish" Laws." To abstain from (b) Apuleius, &c.] In his fe- . Creatures that die of themselves, is put amongst the Precepts of Pythagoras, by Hierocles, and Porphyry in his Epistle to Anebo,

> and Alian, Book IV. that is, out of Levit. iv. 15. Deut. xiv. 21. Thou shalt not engrave the Figure of God on a Ring, is taken out of Pythagoras, in Malchus's or Porphyry's Exhortation to Philotophy, and in Diogenes Laertius; and this from the Second Command-Take not away that ment. which thou didst not place, Josephus in his Second Book against Appion, puts amongst the Jewish Precepts, and Philostratus, amongst the Pytha-goreans. Jamblicus says, A tender and fruitful Tree ought not to be corrupted or burt, which he had out of Deuteronomy xx. 19. The forementioned Her. mippus ascribes this to Pythagoras, not to pass by a Place where an Ass has set upon his Knees: The Foundation of which is the Story in Numb.

xxn. 27. Porphyry acknowledges that Plate took many things from the Hebrews, as Theodoret observes in his first Discourse against the Greeks. You will fee Part of them in

Eusebius's Preparation. (I fuspect that Hermippus, or Jo-

about the Law and Rites given by Moses, (a) Strabo and Justin, out of Trogus, remarkably testify concerning the Religion and Righteousness of the ancient Jews: So that there feems to be no need of mentioning what is found, or has formerly been found, of Joshua and others, agreeable to the Hebrew Books; feeing that whoever gives, Credit to Moses (which it is a Shame for any one to refuse) cannot but believe those famous Miracles done by the Hand of God; which is the principal Thing here aimed at. Now that the Miracles of later Date, such as those of (b) Elijah, Elishah and others, should not be Counterfeit, there is this further Argument; that in those Times Judea was become more known, and because of the Difference of Religion, was hated by the Neighbours, who could very eafily confute the first

fephus, instead of Jews, should have said Idwans, that is, the Priests of Jupiter Idwas in Crete, whom Pythagoras envied. See Sir John Marsham's Collection of these, in his Tenth Age of the Egyptian Affairs. Le Clerc.

(a) Strabo and Justin, &c.]
Strabo in his XIVth Book, after the History of Moses, says,
That his Followers for a considerable time kept his Precepts, and were truly righteous and godly.
And a little after he says, that those who believed in Moses, worshipped God, and were lovers of Equity. And Justin says thus, Book XXXVI. Chap. 2.
Whose Righteousness, (viz. the Kings and Priests) mixed with Religion, increased beyond Behief. Aristotle also (witness

Charchus in his Sesond Book of Sleep, which Josephus transcribed) gives a great Character of a Jew whom he had seen, for his Wisdom and Learning. Tacitus, amongst his many Falsities, says this one Truth, that the Jews worshipped that Supreme and Eternal Being, who was immutable, and could not perish; that is, God, (as Dion Cassius speaks, treating of the same Jews) who is inestable and invisible.

(b) Elijah, &c.] Concerning whose Prophecy, Eusebius says, Prap. Book IX. Chap. 30. that Eupolemus wrote a Book. In the 30th Chapter of the same Book, Eusebius quotes a Place of his concerning the Prophe-

cies of Jeremiah.

Rise of a Lie. The History of Jonah's being three Days in the Whale's Belly, is in (a) Lycophron, and Æneas Gazæus, only under the Name of Hercules; to advance whose Fame, every thing that was great and noble used to be related of him, as (b) Tacitus observes. Certainly nothing but the manifest Evidence of the History could compel Julian (who was as great an Enemy to the Jews as to the Christians) to confess (c) that there were some Men inspired by the Divine Spirit amongst the Jews, (d) and that Fire descended from Heaven, and consumed the Sacrifices of Moses and Elias. And here it is worthy of Observation.

(a) Lyeophron, &c.] The Verses are these.

Of that three-nighted Lyon, whom of old Triton's fierce Dog with surious faws devour'd, Within whose Bowels, tearing of his Liver, He rolled, hurning with Heat, though without Fire, His Head with Drops of Sweat bedew'd all o'er.

Upon which Place Tzetses says, Because he was three Days within the Whale." And Eneas Gazeus in Theophrastus:

According to the Story of Hercules, who was saved by

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" a Whale swallowing him
" up, when the Ship in which
" he sailed was wrecked."

(b) Tacitus, &c. J And Serwins, as Varro and Verrius Flaccus affirm.

(c) That there were some, &c.] Book III. in Cyril.

(d) That Fire descended, &c.]
Julian in the Xth Book of
Cyril. "Ye resuse to bring Sa" crifices to the Altar and offer
" them, because the Fire does
" not descend from Heaven
" and consume the Sacrifices,

" as it did in Mofes's Time: "This happened once to Mo-" ses, and again long after to " Elijah the Tishbite." See what follows concerning the Fire from Heaven. Cyprian in III of his Testimonies, fays, " That in the Sacrifices, all " those that God accepted of, " Fire came down from Hea-" ven, and confumed the " Things facrificed " Menander also in his Phanician History mentions that great Drought which happened in the Time of Elias, that is, when Ithobalus reigned amongst the Tyrians. See Josephus in his Ancient History, Book VIII. Chap. 7.

fervation, that there was not only very (a) fevere Punishments threatned amongst the Hebrews, to any who should falsely assume the Gift of Prophecy; (b) but very many Kings, who by that means might have procured great Authority to themselves; and many learned men, (c) such as Esdras and others, dared not to assume this Honour to themselves; (d) nay, some Ages before Christ's Time, no body dared to do it. Much less could so many thousand People be imposed upon, in avouching a constant and publick Miracle, I mean (e)

(a) Severe Punishments, &c.] Deut. XIII. 5. XVIII. 20. and the following.

(b) But very many Kings, &c.] No body dared to do it after

David.

(c) Such as Esdras, &c] The Hebrews used to remark upon those Times, Hitherto the Prophets, now begin the Wise Men.

(d) Nay, some Ages before Christ's Time, &c.] Therefore in the Ist Book of Maccabees, IV. 46. we read that the Stones of the Altar which was defiled were laid afide, until there should come a Prophet to show what should be done with them. And in the IXth Chap. ver. 27. of the fame Book. " So was there a great Afflic-"tion in Ifrael the like " whereof had never been, fince " the Time that there were " no Prophets amongst them." The same we find in the Talmud, in the Title concerning the Council.

(e That of the Oracle, &c.] See Exodus XXVIII. 30. Levit. VIII. 8. Numb, XXVII.

21. Deut. XXXIII. 8. 1 Sam. XXI. 11. XXII. 10, 13, 15. XXIII. 2, 5, 9, 10, 11, 12. XXVIII. 6. Add Nebem. VII. 65. and Josephus's Book III. 9. This is what is meant by the Words sparned dudan, the confulting (an Oracle) where you will have an Answer as clear as Light itself: In the Son of Syn Word Sha clear, answers to the Hebrew D'IN Urim, and so the Seventy translate it in the forecited Places, Numb. XXVII. 21. 1 Sam. XXVIII, 6. and elsewhere dishous making clear, as Exod. XXVIII. 26. Lev. VIII. 8. They also translate D'On Thumim, adnfrian Truth; The Egyptians imitated this, just as Children do men. Diodorus, Book I. relating the Affairs of the Egyptians, says of the Chief Judge, that He had Truth hanging about his Neck. And again af-terwards "The King com-" mands that all Things neces-" fary and fitting should be " provided for the Subfistence

that of the Oracle, (a) which shined on the High Priest's Breast, which is so firmly believed by all the Jews to have remained till the Destruction of the first Temple, that their Ancestors must of necessity be well assured of the Truth of it.

SECT. XVII. The same proved also from Predictions.

THERE is another Argument to prove the Providence of God, very like to this of Miracles, and no less powerful, drawn from the foretelling of future Events, which was very often and very expressly done amongst the Hebrews; such as the (b) Man's being childless who should rebuild Jericho; the destroying the Altar of Bethel, by King Josiah by Name, (c) above three hundred Years before

" of the Judges, and that the "Chief Judge should have great Plenty. This Man carries about his Neck an " Image of precious Stones " hanging on a golden Chain, " which they call Truth, and " and they then begin to hear "Cases when the Chief Judge " has fixed this Image of " Truth. " And Elian, Book XIV. Ch. 24 of his various History. "The Judges " in old Time amongst the " Egyptians were Priests, the " oldest of which was Chief " Priest, who judged every " one; and he ought to be a " very just Man, and one that, " spared no body. He wore " an Ornament about his Y Neck made of Saphire Stone, " which was called Truth." The Babylonish Gemara, Ch. I.

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of the Book called Joma fays, that fome Things in the first Temple were wanting in the fecond, as the Ark with the Mercy Seat, and the Cherubims, the Fire coming from Heaven, the Schecinah, the Holy Ghost, and the Urim and Thumim.

(a) Which shined on the High Priess Breast, &c] This is a Conjecture of the Rabbins, without any Foundation from Scripture. It is much more credible that the Priess pronounced the Oracle with his Mouth. See our Observat. on Exed. XXVIII. 30 Numb. XXVII. 31. Le Clerc.

(b) The Man's being childless, &c.] Compare Josuah VI. 26. with 1 Kings XVI. 34.

(c) Above three hunded Years, &c] CCCLXI. as Josephu.

fore it came to pass; so also Isaiah foretold the (a) very Name and principal Acts of Gyrus; and Jeremiah the Event of the Siege of Jerusalem, after it was furrounded by the Chaldeans; and Daniel (b) the Translation of the Empire from the Assyrians, to the Medes and Persians, and (c) from them to Alexander of Macedon, (d) whole Successors to part of his Kingdom should be the Posterity of Lagus and Seleucus, and what Evils the Hebrews should undergo from all these, particularly (e) the famous Antiochus, fo very plainly, (f) that Porphyry, who compared the Gracian Histories extant in his Time with the Prophecies, could not make it out any other way, but by faying, that the Things ascribed to Daniel, were wrote after they came to pass; which is the same as if any one should deny that what is now extant under the Name of Virgil, and was always thought to be his,

thinks in his Antient History,

Book X. Ch. 5.

(a) The very Name, &c.] Chap. XXXVIII, XXXVIII. For the fulfilling, see Chap. XXXIX. and Lll. Eufebius, Book IX. ch. 39. of his Præpar. brings a Testimony out of Eupolemus, both of the Prophecy and the fulfilling of it.

(b) The Translation of the Empire, &c.] Daniel 1. 32, 39. V. 28. VII. 5. VIII. 3,

20. X. 20. XI. 2.

(c) From them to Alexander, &c.] In the forecited Chap. II. 32, and 39. VII. 6. VIII. 5, 6, 7, 8, 21. X. 20. XI. 3,

(d) Whose Successors, &c.] Chap. II. 33, 40, VII. 7, 19, 23, 24. VIII. 22. X. 5, 6, 7,

8, 9, 10, 11, 12, 13, 14, 15,

16, 17, 18, 19, 20.

(e) The famous Antiochus, &c.] VII. 8, 11, 20, 24, 25, VIII. 9, 10, 11, 12, 13, 14, 23, 24, 25, 26, XI, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45. XII. 1, 2, 3, 11. 70 sephus explains these Places as we do, Book X Ch. 12; and Book XII. Ch. 11. 2nd Book I. Ch. 1. of his Jewish War. Chryfostom II. against the Jews ; making use of the Testimony of Tolephus, and Polychronius, and other Greek Writers.

(f) That Porphyry, &c.] See Hieronymus, upon

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was writ by him in Augustus's Time. For there was never any more doubt amongst the Hebrews concerning the one, than there was amongst the Romans concerning the other. To all which may be added the many and express Oracles (a) amongst those of Mexico and Peru, which foretold the coming of the Spaniards into those Parts, and the Calamities that would follow.

And by other Arguments.

(b) To this may be referred very many Dreams exactly agreeing with the Events, which both as to themselves and their Causes, were so utterly unknown to those that dreamed them, that they cannot without great Shamelessness be attributed to natural Causes; of which kind the best Writers afford us eminent Examples. (c) Tertullian has made

(a) Amongst those of Mexico, &c.] (Garcilazzo de la Vega) Inca, Acosta, Herrera, and others, relate strange Things of these Oracles, See Peter Cieza, Tome II. of the Indian Affairs.

(b) To this may be referred, &c] What is here faid, does not so much prove the Existence of God, who takes care of the Affairs of Men; as that there are present with them fome invisible Beings, more powerful than Men, which whoever believes, will easily believe that there is a God. For there is no necessity that all Things which come to pass different from the common Course of Nature should be ascribed to God himself; as if whatever cannot be affected by Men, or the Power of corporeal Things, must be done by him himself. Le Clerc.

(c) Tertullian has made a Collection, &c.] Chap. XLVI. where he relates the remarkable Dreams of Afryages, of Philip of Macedon, of the Himerræan Woman ef Laodice, of Mithridates, of Illyrian Balaris, of M. Tully, of Artorius, of the Daughter of Polycrates, Samius, whom Cicero calls his Nurse, of Cleonomus Picta, of Sophocles, of Neoptolemus the Tragedian. Some of these we find in Valerius Maximus, Book I. Ch. 7. besides that of Calpurnia concerning Cæsar, of P. Decius and T. Manlius the Consuls, T. Atinius, M. Tully. in his Banisment, Hannibal, Alexander the Great, Simonides, Crafus

made a Collection of them in his Book of the Soul; and (a) Ghosts have not only been seen, but also heard to speak, as we are told by those Historians who have been far from superstitious Credulity; and by Witnesses in our own Age, who lived in Sina, Mexico, and other Parts of America; neither ought we to pass by (b) that common

Crafus the Mother of Dionyfius the Tyrant. C. Sempronius Gracebus; Caffius of Parmenia, Aterius Rufus the Roman Knight, Hamilcar the Carthaginian, Alcibiades the Athenian, and a certain Arcadian. There are many remarkable things in Tully's Books of Divination; neither ought we to forget that of Pliny, Book XXV. Chap. 2. concerning the Mother of one that was fighting in Lusitania. Add also those of Antigonus and Artucules, who was the first of the Race of the Osmanida in the Lipsian Monita, Book I Chap. 5. and others collected by the indufirious Theodore Zuinger, Vol. V. Book IV. the Title of which is Concerning Dreams.

(a) And Ghosts have not only, &c] See Plutarch in the Life of Dion and Brutus, and Appion of the fame Brutus, in the fourth of his Civilia, and Florus, Book IV. Chap. 7. Add to these, Tacitus concerning Curtius Rufus, Annal. XI.

which same History is in Pliny, Epift XXVII. Book VII. together with another; concerning that which that wife and couragious Philosopher Athenodorus faw at Athens. And those in Valerius Maximus, Book I. Chap. 8. especially that of Cassius the Epicuræan, who was frighted with the fight of Cæsar whom he had killed; which is in Lipfius, Book I. Chap. 5. of his Warnings. Many such Histories are collected by Crysippus, Plutarch in his Book of the Soul, and Numenius in his fecond Book of the Soul's Immortality, mentioned by Origen in his fifth Book against Celsus.

(b) That common Method, &c.] See the Testimonies of this Matter collected by Francis Furet, to the 74th Epistle of Ivon Bishop of Chartres. Sophocles's Antigone tells us how old this is, where the Theban Relations of Oedipus speak

thus.

We are prepared with Hands to touch the Iron. And snatch the Fire, or to invoke the Gods, That we are innocent and did not do it.

Which we learn also from the

Pliny's Natural Hift. Book VII. Report of Strabo, Book V. and Chap. 2. and Servius upon Virgil's ,

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mon Method of examining Persons Innocence by walking over red hot Plow-shares, viz. Fire Ordeal, mentioned in so many Histories of the German Nation, and in their very Laws.

SECT. XVIII. The Objection of Miracles not being feen now, answered.

NEITHER is there any Reason why any one should object against what has been said, because no fuch Miracles are now feen, nor no fuch Predictions heard. For it is sufficient to prove a Divine Providence, that there ever have been fuch. Which being once established, it will follow, that we ought to think God Almighty forbears them now, for as wife and prudent Reasons, as he before did them. Nor is it fit that the Laws given to the Universe for the natural Course of Things, and that what is future might be uncertain, should always, or without good Reason be suspended, but then only, when there was a fufficient Cause; as there was at that time when the Worship of the true God was banished almost out of the World, being confined only to a small Corner of it, viz. Judea; and was to be defended from that Wickedness which surrounded it, by frequent Asfistance. Or when the Christian Religion, con-

Virgil's XIth Aneid. Also those Things which were seen of old in Feronia's Grove upon the Mountain Soracte. To these Things which happened contrary to the common Course of Nature, we may add, I think, those we find made use of to preserve Mens Bodies from being wounded by Arrows. See also the certain

Testimonies, concerning those who have spoke after their Tongues were cut out for the sake of Religion, such as Justinian, Book I. C. of the Pratorian Office, of a Præsect in Africa. Procopius in the Ist of his Vandalicks. Victor Uticensis in his Book of Persecutions, and Æneas Gaza in Theaphrastus.

cerning which we shall afterwards particularly treat, was, by the Determination of God, to be spread all over the World.

SECT. XIX. And of there being fo much Wickedness.

Some Men are apt to doubt of a Divine Providence, because they see so much Wickedness practised, that the World is in a manner overwhelmed with it like a Deluge: Which they contend should be the Business of Divine Providence, if there were any, to hinder or suppress. But the Answer to such, is very easy. When God made Man a free agent, and at liberty to do well or ill, (reserving to himself alone a necessary and immutable Goodness) (a) it was not fit that he should put such a Restraint upon evil Actions, as was inconsistent

(a) It was not fit, &c.] Thus Tertullian against Marcion II. "An entire Liberty of the " Will, is granted him on " each fide, that he may al-" ways appear to be Master of " himself, by doing of his " own accord that which is " good, and avoiding of his own accord that which is evil. Because Man, who is " in other Respects subject to " the Determination of God, " ought to do that which is " just out of the good plea-" fure of his own free Will. " But neither the Wages of " that which is good or evil, " can justly be paid to him " who is found to be good or " evil out of Necessity, and " not out of Choice. And " for this Reason was the " Law appointed, not to ex-

" clude but to prove Liberty, " by voluntarily performing " Obedience to it, or by vo-" luntarily transgressing it, so " that in either Event the Li-" berty of the Will is mani-" fest." And again afterwards. "Then the Confequence " would have been, that God " would have withdrawn that " Liberty which was once " granted to Man, that is, " would have retained within " himself his Fore-knowledge " and exceeding Power, where-" by he could have interposed " to hinder Man from falling " into Danger by attempting to " make an ill Use of his Liber-" ty. For if he had interposed, " he would then have taken away " that Liberty which his Rea-" fon and Goodness had given " them." Origen in his IVth

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confiftent with this Liberty. But whatever Means of hindering them, were not repugnant to fuch Liberty; as establishing and promulging a Law, external and internal Warnings, together with Threatnings and Promises; none of these were neglected by God: Neither would he suffer the Effects of Wickedness to spread to the furthest; so that Government was never utterly fubverted, nor the Knowledge of the Divine Laws entirely extinguished. And even those Crimes that were permitted, as we hinted before, were not withour their Advantages, when made use of either to punish those who were equally wicked, or to chastise those who were flipt out of the way of Virtue, or elfe to procure some eminent Example of Patience and Constancy in those who had made a great Progress in Virtue. (a) Lastly, Even they themselves whose Crimes seemed to be overlooked for a time. were for the most part punished with a proportionable Punishment, that the Will of God might be executed against them, who acted contrary to his Will.

SECT. XX. And that so great, as to oppress good Men.

And if at any time Vice should go unpunished, or, which is wont to offend many weak Persons, some good Men, oppressed by the Fury of the Wicked, should not only lead a troublesome Life, but also undergo an infamous Death; we must not presently from hence conclude against a Divine Providence, which, as we have before observed.

Book against Celfus, handles this Matter, as he uses to do others, very learnedly; where amongst other things, he says, That you destroy the Nature of Virtue, if you take away Liberty.

(a) Lastly, Even they themselves, &c.] Concerning this
whole Matter, See the Note at
Sect. VIII.

ferved, is established by such strong Arguments: but rather, with the wifest Men, draw this following Inference:

SECT. XXI. This may be turned upon them, so as to prove that Souls survive Bodies.

THAT fince God has a Regard to humane Actions, who is himself just; and yet these things come to pass in the mean time; we ought to expect a Judgment after this Life, left either remarkable Wickedness should continue unpunished. or eminent Virtue go unrewarded and fail of Happiness.

SECT. XXII. Which is confirmed by Tradition.

In (a) order to establish this, we must first shew that Souls remain after they are separated from their Bodies; which is a most ancient Tradition, derived from our first Parents (whence else could it come?) to almost all civilized People; as appears (b) from Homer's Verses, (c) and from the Philosophers, not only the Greek, but also the ancient Gauls (d) which were called Druids, and

(a) In order to establish this, &c.] Whoever has a mind to read this Argument more largely handled, I refer him to Chrysoftom on the IId Cor. Chap. 18. and to his Ethicks Tome VI. against those who fay that humane Affairs are regulated by Dæmons: And to his IVth Discourse upon Providence.

(b) From Homer's Verses, &c.] Especially in that Part called vexuia concerning those that are departed: To which may be

added the like in Virgil, in Seneca's Oedipus, Lucan, Statius, and that in Samuel, I Sam. XXVIII.

(c) And from the Philosophers, &c] Pherecydes, Pythagoras, and Plato, and all the Difciples of them. To these Juftin adds Empedocles, and many Oracles in his IId. Apologetick; and Xenocrates ..

(d) Which were called Druids, &c.] These taught that Souls did not die. See Cafar, Book VI. of the War with

(a) and the *Indians* called *Brachmans*, and from those Things which many Writers have related (b) concerning the *Egyptians* (c) and *Thracians*, and also of the *Germans*. And moreover concerning a Divine Judgment after this Life, we find many Things extant, not only among the *Greeks*, (d) but also

the Gauls, and Strabo, Book IV. of the same. These and others say, that souls are incorruptible; (see also Lucan, Book I. 455.)

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Brachmans, &c.] Whose Opimion Strabo explains to us thus, Book XV. "We are to think of this Life, as of the State of a Child before it be born, and of Death as a Birth to that which is truly Life and Happiness to wise Men." See also a remarkable place concerning this Matter, in Porphyry's IVth Book against eating

Living Creatures.

(b) Concerning the Egyptians, &c.] Herodotus in his Euterpe fays, that it was the Opinion of the Egyptians, That the Soul of Man was immortal. The same is reported of them by Diogenes Laertius, in his Preface, and by Tacitus, Book. V. of his History of the Jews. They buried rather than burnt their Bodies, after the Manner of the Agyptians; they having the same Regard and Persuasion concerning the Dead. See Diodorus Siculus, concerning the Soul of Ofiris; and Servius on the VIth Anead, most of which is taken from the Ægyptians.

(c) And Thracians, &c.] See again here the Places of Hermippus, concerning Pythagoras, which we before quoted out of Josephus. Mela, Book II. concerning the Thracians, fays, " Some think that the " Souls of those who die, re-" turn again; others, that " though they do not return, " yet they do not die, but go " to a more happy Place." And Solinus concerning the fame, Ch. X. "Some of them " think that the Souls of those " who die, return again; o-" thers, that they do not die. " but are made more happy." Hence arose that Custom of attending the Funerals with great Joy, mentioned by these Writers, and by Valerius Max. Book I. Chap. V. 12. That which we before quoted out of the Scholiast upon Aristophanes, makes this the more credible, viz. that some of the Hebrews of old came into Thrace.

(d) But also among the Egyptians, &c.] Diodorus Siculus, Book I. says, that what Orpheus delivered concerning Souls departed, was taken from the Egyptians. Repeat what we now quoted out of Tacitus.

also among the Egyptians (a) and Indians, as Strabo. Diogenes, Laertius, and (b) Plutarch tell us: To which we may add a Tradition that the World should be burnt, which was found of Old (c) in Hystaspes and the Sybils, and now also (d) in Ovid (e) and Lucan,

(a) And Indians, &c.] Amongst whose Opinions Strabo, Book XV. reckons that concerning the Judgments that are exercised amongst the Souls departed.

(b) And Plutarch, &c.] Concerning those whose Punishment is deferred by the Gods, and concerning the Face of the Moon's Orb. See a famous Place of his, quoted by Eusebius, Book XI. Ch. 38. of his Gospel Preparat. out of the Dialogue concerning the Soul.

(c) In Hystaspes and the Sybils, &c.] See Justin's IId Apologetick, and Glemens, Strom. VI. whence is quoted that from the Tragoedian.

For certainly the Day will come, 'twill come, When the bright Sky shall from his Treasure send A liquid Fire, whose all-devouring Flames, By Laws unbounded shall destroy the Earth, And what's above it; all shall wanish then. The Water of the Deep shall turn to Smoke, The Earth shall cease to nourish Trees; the Air, Instead of bearing up the Birds, shall burn.

(d. In Ovid, &c.] Metamorphosis, Book I.

For he remembred'twas by Fate decreed To future times, that Sea, and Earth, and Heaven Should burn, and this wast Frame of Nature fail.

(e) And Lucan, &c.] Book I.

So when this Frame of Nature is dissolv'd, And the last Hour in future Times approach, All to its antient Chaos shall return; The Stars confounded tumble into Sea, The Earth refuse its Banks, and try to throw The Ocean off. The Moon attack the Sun, Driving Her Chariot through the burning Sky, Enrag'd, and challenges to rule the Day. The Order of the World's disturb'd throughout.

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Lucan, and amongst (a) the Indians in Siam; a Token of which, is the Sun's approaching nearer to the Earth, (b) observed by Astronomers. So likewise upon the first going into the Canary Islands and America, and other distant Places, the same Opinion, concerning Souls and Judgment, was found there.

SECT. XXIII. And no way repugnant to Reason.

(c) NEITHER can we find any Argument drawn from Nature, which overthrows this an an-

Lucan was preceded by his Uncle Seneca, in the end of his Book to Marcia; The Stars shall run upon each other; and every thing being on a Flame, that which now shines regularly, shall then burn in one Fire.

(a) The Indians in Siam, &c.]

See Ferdinand Mendesius.

(b) Observed by Astronomers, &c.] See Copernicus's Revolutions, Book III. Ch. 16. Joachim Rhæticus on Copernicus, and Gemma Frifius. See also Ptolemy, Book III. Ch. 4. of his Mathematick Syntax. That the World is not now upheld by that Power it was formerly, as itself declares, and that its Ruin is evidenced by the Proof how the Things in it fail, fays Cyprian to Demetrius. The Earth is nearer to the Sun in its Peribelion's, that is, when it is in the extreme Parts of the leffer Axis of its Parabola, though the Earth always approaches at the same Distances; yet it is manifest from hence, that at the Will of God, it may approach still nearer, and if it so pleases Him, be set on Fire

by the Sun, as it happens to Comets. Le Clerc. "It were " to be wished that the learned " Remarker had left out this

" and some other Notes of this Kind, unless he had

" fludied fuch fort of Things

" more."

(c) Neither can we find any Argument, &c.] This Matter might be handled more exactly, and upon better Principles of Philosophy, if our Room would allow it. I. We ought to define what we mean by the Death of the Soul, which would happen, if either the Substance of the Soul were reduced to nothing, or if there were fo great a Change made in it, that it were deprived of the Use of all its Faculties; thus Material Things are faid to be destroyed, if either their Substance ceases to be, or if their Form be so altered, that they are no longer of the same Species; as when Plants are burnt or putrifyed; the like to which befalls Brute Creatures. II. It cannot be proved that the Substance of the Soul perifhes:

cient and extensive Tradition: For all those Things which seem to us to be destroyed, are either destroyed by the Opposition of something more powerful than themselves, as Cold is destroyed by the greater Force of Heat; or by taking away the Subject upon which they depend, as the Magnitude of a Glass, by breaking it; or by the Desect of the efficient

perishes: For Bodies are not entirely destroyed, but only divided, and their Parts separated from each other. Neither can any Man prove, that the Soul ceases to think, which is the Life of the Soul, after the Death of the Man; for it does not follow that when the Body is destroyed, the mind is destroyed too, it having never yet been proved that it is a Material Substance. III. Nor has the contrary yet been made appear by certain Philosophick Arguments drawn from the Nature of the Soul; because we are ignorant of it. It is true indeed, that the Soul is not, by its own Nature, reduced to nothing; neither is the Body; this must be done by the particular Act of their Creator. But it may possibly be without any Thought or Memory; which State, as I before faid, may be called the Death of it. But IV. If the Soul, after the Diffolution of the Body, should remain for ever in that State, and never return to its Thought or Memory again, then there can be no Account given of Divine Providence, which has been proved to be, by the foregoing Arguments. God's Goodness

and Justice, the Love of Virtue, and Hatred to Vice; which every one acknowledges in him, would be only empty Names; if he should confine his Benefits to the short and fading good Things of the Life, and make no Distinction betwixt Virtue and Vice; both good and bad men equally perishing for ever, without seeing in this Life any Rewards or Punishments, dispensed to those who have done well or ill: And hereby God would cease to be God, that is, the most perfect Being; which if we take away, we cannot give any Account of almost any other Thing, as Grotius has fufficiently shown by those Arguments, whereby he has demonstrated that all Things were created by God. Since therefore there is a God, who loves Virtue and abhors Vice; the Souls of Men must be Immortal, and referved for Rewards or Punishments in another Life.. But this requires further Enlargement. Le Clerc. The Proof of the Soul's Immortality, drawn from the Consideration of the Nature of it, may be feen in its full Force in Dr. Clarke's Letter to Mr. Dedwell and the Defences of it.

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efficient Cause, as Light by the Absence of the Sun. But none of these can be applied to the Mind; not the first, because nothing can be conceived contrary to the Mind; nay, fuch is the peculiar Nature of it, that it is capable equally, and at the same time, of contrary Things in its own, that is, in an intellectual Manner. Not the fecond, because there is no Subject upon which the Nature of the Soul depends; (a) for if there were any, it would be a Humane Body; and that it is not for appears from hence, that when the Strength of the Body fails by Action, the Mind only does not contract any Weariness by acting. (b) Also the Powers of the Body fuffer by the too great Power of the Things, which are the Objects of them, as Sight by the Light of the Sun, (c) But the Mind is G 2 rendred

(a) For if there were any, &c.] That there is none, Aristotle proves very well from Old men, Book I. Ch. IV. concerning the Soul. Alfo Book III. Chap. IV. he commends Anaxagoras, for faying that the Mind was fimple and unmixt, that it might distinguish other Things.

(b) Also the Powers of the Body, &c.] Aristotle, Book III. of the Soul fays: "That there " is not the like Weakness in " the Intellectul Part, that " there is in the Sensitive, is " evident from the Organs of " Sense, and from Sensation " it felf; for there can be no " Sensation, where the Object " of fuch Sensation is too " ftrong; that is, where the " Sound is too loud, there is

" no Sound; and where the " Smell is too ftrong, or the " Colours too bright, they

" But the Mind, when it con-" fiders Things most excellent " to the Understanding, it is " not hindred by them from " thinking, any more than it " is by meaner Things, but " rather excited by them; be-" cause the Sensitive Part can-" not be separated from the " Body, but the Mind may." Add to this, the famous Place of Plotinus, quoted by Euse-bius, in his Prepar. Book XV. Ch. 22. Add also, that the Mind can overcome those Pasfons which arise from the Body, by its own Power; and can

" cannot be smelt nor seen.

(c) But the Mind is rendred, &c.] And those are the most excellent Actions of the Mind, which call it off most from the

chuse the greatest Pains and

even the Death of it.

Body.

rendred the more perfect, by how much the more excellent the Things are, about which it is converfant; as about Figures abstracted from Matter, and about universal Propositions. The Powers of the Body are exercised about those Things which are limited by Time and Place, but the Mind about that which is Infinite and Eternal. Therefore, fince the Mind in its Operations does not depend upon the Body, fo neither does its Existence depend upon it; for we cannot judge of the Nature of those Things which we do not fee, but from their Operations. Neither has the third Method of being destroyed, any Place here: For there is no Efficient Caufe from which the Mind continually flows: Not the Parents, because the Children live after they are dead. If we allow any Caufe at all from whence the Mind flows, it can be no other than the first and univerfal Caufe, which, as to its Power, can never fail; and as to its Will, that That should fail, that is, that God should will the Soul to be destroyed, this can never be proved by any Arguguments.

SECT. XXIV. But many Things favour it.

NAY, There are many not inconsiderable Arguments for the contrary; such as (a) the absolute Power every Man has over his own Actions; a natural

(a) The absolute Powers every Man has over his own Actions, &c.] And over all other Living Creatures. To which may be added, the Knowledge of God, and of Immortal Beings. An Immortal Creature is not known by any mortal one, says Sallust the Philosopher. One remarkable

Token of this Knowledge is, that there is nothing so grie-vous, which the Mind will not despise for the sake of God. Beside, the Power of Understanding and Acting, is not limited as it is in other Creatures, but unwearied, and extends it self infinitely, and is by this means like unto God;

natural Defire of Immortality; the Power of Confcience, which comforts him when he has performed any good Actions, though never fo difficult; and, on the contrary, (a) torments him when he has done any bad Thing, especially at the Approach of Death, as it were with a Sense of impending Judgment; (b) the Force of which, many times could not be extinguished by the worst of Tyrants, tho' they have endeavoured it never so much; as appears by many Examples.

SECT. XXV. From whence it follows, that the End of Man is Happiness after this Life.

If then the Soul be of fuch a Nature, as contains in it no Principles of Corruption; and God has given us many Tokens, by which we ought to understand

which Difference of Man from other Creatures, was taken No-

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tice of by Galen. (a) Torments him when he has done, &c.] See Plato's Ist Book of his Common-wealth: "When Death feems to ap-" proach any one, Fear and " Sollicitude comes upon him, " about those Things which " before he did not think of. (b) The Force of which, &c.] Witness that Epistle of Tiberius to the Senate. "What " I should write to you, O " Senators, or how I should " write, or what I should not " write at this Time, let the " Gods and Goddesses destroy " me worse than I now feel " myself to perish, if I know." Which Words, after Tacitus had recited in the VIth of his

Annals, he adds. "So far

" did his Crimes and Wicked-" ness turn to his Punishment; " So true is that Affertion of " the Wisest of Men, that if " the Breasts of Tyrants were " laid open, we might behold " the Gnawings and Sting-" ings of them, for as the " Body is bruised with Stripes, " fo the Mind is torn with " Rage and Luft and evil De-" figns." The Person which Tacitus here means, is Plato, who fays of a Tyrant, in Book IX. of his Common-wealth: " He would appear to be in " reality a Beggar, if any one " could but fee into his whole " Soul; full of Fears all his " Life long, full of Uneafiness " and Torment" The fame Philosopher has something like this in his Gorgias. Suetonius, Ch. 67. being about to recite understand, that his Will is, it should remain after the Body; there can be no End of Man proposed more worthy of Him, than the Happiness of that State; and this is what Plato and the Pythagoreans said, (a) that the End of Man was to be made most like to God. Thus what Happiness is, and how to be secured, Men may make some Conjecjectures; but if there be any thing concerning it, revealed from God, that ought to be esteemed, most true and most certain.

SECT. XXVI. Which we must secure, by finding out the true Religion.

Now fince the Christian Religion recommends itself above all others, whether we ought to give Credit to it or no, shall be the Business of the second Part of this Work to examine.

the forementioned Epistle of Tiberius, introduces it thus.
" At last, when he was quite

" wearied out, in the Begin-"ning of fuch an Epistle as "this, he confesses almost all his Evils." Claudian had an Eye to this place of Plato, when he describes Rusinus in his second Poem.

Deform his Breast, which bears the Stamp of Vice.

(a) That the End of Man was, from Plato, as Clement remarks.

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BOOK II.

SECT. I. That the Christian Religion is true.

HE Design then of this second Book (after having put up our Petitions to Christ the King of Heaven, that he would afford us such Assistances of his holy Spirit, as may render us sufficient for so great a Business) is not to treat particularly of all the Opinions in Christianity; but only to show that the Christian Religion it self is most true and certain; which we attempt thus.

SECT. II. The Proof that there was such a Person as Jesus.

THAT Jesus of Nazareth formerly lived in Judaa in the Reign of Tiberius the Roman Emperor, is constantly acknowledged, not only by Christians dispersed all over the World, but also by all the Jews which now are, or have ever wrote since that time; the same is also testified by Heathens, that is, such as did not write either of the Jewish, or of the Christian Religion, (a) Suetonius, (b) G 4

(a) Suetonius, &c.] In his Claudius, Chap. 25. where Chresto is put for Christo, because that Name was more known to the Greeks and Latins.

(b) Tacitus, &c.] Book XV. where he is speaking of the Punishment of the Christians.

The Author of that Name was Christ, who in the Reign of Tiberius, suffered Punishment under his Procurator Pontius Pilate. Where the great Crimes and Hatred to humane kind they are charged with, is nothing else but their Contempt of False Gods; which same Rea-

Tacitus, (a) Pliny the Younger, and many after these.

That he died an ignominious Death.

THAT the same Jesus was crucified by Pontius Pilate, the President of Judæa, is acknowledged by all the same Christians, notwithstanding it might seem dishonourable to them who worship such a Lord.

fon Tacitus had to curse the Jews; and Pliny the Elder, when he calls the Fews, a People remarkable for Contempt of the Gods. That is, very many of the Romans were come to this, that their Consciences were not affected by that Part of their Theology which was Civil (which Seneca commends) but they feigned it in their outward Actions, and kept it as a Command of the Law, looking upon Worship as a Thing of Custom, more than in Reality. See the Opinon of Varro and Seneca about this matter, which is the fame with that of Tacitus; in Augustin, Book V. Ch. 33. and Book VI. Chap. 10. of his City of God. In the mean Time it is worth observing, that Jesus, who was punished by Pontius Pilate, was acknowledged by many at Rome in Nero's Time, to be the Christ. Compare that of Justin in his IId. Apologetick concerning this Hillory, where he addresses himself to the Emperors and Roman Senate, who might know those Things from the Acts.

(a) Pliny the Younger, &c.] The Epistle is obvious to every one, viz. Book X. Chap. 97. which Tertullian mentions in his Apologetick, and Eufebius in his Chronicon; where we find that the Christians were used to say a Hymn to Christ as God, and to bind themselves not to perform any wicked Thing, but to forbear committing Theft, Robbery or Adultery; to be true to their Word, and strictly perform their Trust. Pliny blames their Stubbornness and inflexible Obstinacy in this one Thing, that they would not invoke the Gods, nor do Homage with Frankincense and Wine before the Shrines of Deities, nor curse Christ, nor could they be compelled to do it by any Torments whatfoever. The Epittle in answer to that of Trajan, fays, that He openly declares himself to be no Christian, who supplicates the Roman Gods. Origen in his IVth Book against Celfus, tells us, there was a certain Hiftory of Jesus extant in Numenius the Pythagoraan.

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Lord. (a) It is also acknowledged by the Jews, though they are not ignorant how much they lie under the Displeasure of the Christians, under whose Government they every where live, upon this Account, because their Ancestors were the Cause of Pilate's doing it. Likewise the Heathen Writers we mentioned, have recorded the fame to Posterity; (b) and a long Time after, the Acts of Pilate were extant, to which the Christians sometimes appealed. Neither did Julian, or other Opposers of Christianity, ever call it in Question. So that no History can be imagined more certain than this; which is confirmed by the Testimonies, I don't fay of fo many Men, but of fo many People, which differed from each other. (c) Notwithflanding which we find Him worshipped as Lord, throughout the most distant Countries of the World.

SECT. III. And yet, after his Death, was worshipped by wise Men.

AND That, not only in our Age, or those immediately foregoing; but also even in the first, the Age next to that in which it was done, in the Reign of the Emperor Nero; at which time the forementioned Tacitus, and others attest, that very many were punished because they professed the Worship of Christ.

SECT.

(a) It is also acknowledged,&c.] Who call him '171, that is hanged. Benjaminis Tudelensis in his Itinerary, acknowledges that Jesus was slain at Jesusalem.

(b) And a long Time after, &c.] See Epiphanius in his Teffaref-cadocatitæ. (It were better to have omitted this Argument,

because some imprudent Christians might appeal to some spurious Acts: for it does not appear there was any genuine-Le Clerc.)

&c Notwithstanding which, &c] Chrysostom handles this Matter at large, upon 2 Car.

SECT. IV. The Cause of which could be no other, but those Miracles which were done by him.

AND there were always very many amongst the Worshippers of Christ, who were Men of good Judgment, and of no fmall Learning; fuch as (not to mention Jews) (a) Sergius the President of Cyprus, (b) Dionysius the Arcopagite, (c) Polycarp, (d) Justin, (e) Ireneus, (f) Athenagoras, (g) Origen, (b) Tertullian, (i) Clemens Alexandrinus, and others: Who being fuch Men; why they should themfelves be Worshippers of a Man that was put to an ignominious Death, especially when almost all of them were brought up in other Religions, and there was neither Honour nor Profit to be had by the Christian Religion: Why, I say, they should do thus, there can be no Reason given but this one, that upon a diligent enquiry, fuch as becomes prudent Men to make in a matter of the highest Concern to them, they found that the Report which was fpread abroad concerning the Miracles that were done by him, was true, and founded upon fufficient Tefti-

mony:

(a) Sergius the President,&c.]
All XIII. 12.

(b) Dionyfius the Areopagite,

&c.] Alls XVII. 34.

(c) Polycarp, &c] Who suffered Martyrdom in Asia, in the CLXIXth Year of Christ, according to Eusebius.

(d Justin, &c] Who published Writings in Defence of the Christians, in the CXLIId Year of Christ. See the same Eusebius.

(e) Irenœus, &c] He flourished at Lyons, in the CLXXXIIId. Year of Christ. (f) Athenagoras, &c.] This Man was an Athenian. He flourished about the CLXXXth Year of Christ, as appears from the inscription of his Book.

(g) Origen, &c.] He flourished about the CCXXXth

Year of Christ.

(b) Tertullian, &c.] Who was famous in the CCVIIIth Year of Christ.

(i) Clemens Alexandrinus,&c.]
About the fame time. See
Eusebius

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mony: Such as healing fore Difeases, and those of a long Continuance, only by a Word, and this publickly; restoring Sight to him that was born blind; increasing Bread for the feeding of many thousands, who were all Witnesses of it; restoring the Dead to Life again, and many other such like.

Sect. V. Which Miracles cannot be ascribed to any Natural or Diabolical Power, but must be from God.

Which Report had fo certain and undoubted a Foundation, that neither (a) Celfus, nor (b) Julian, when they wrote against the Christians, dared to deny that some Miracles were done by Christ; (c) the Hebrews also confess it openly in the Books of the Talmud. That they were not performed by any natural Power, fufficiently appears from hence, that they are called Wonders or Miracles; nor can it ever be, that grievous Distempers should be healed immediately, only by a Word speaking, or a Touch, by the Power of Nature. If those Works' could have been accounted for by any natural Efficacy, it would have been faid fo at first by those, who either professed themselves Enemies of Christ when he was upon Earth, or of his Gospel. the like Argument we gather, that they were not juggling Tricks, because very many of the Works were done openly, (d) the People looking on; and amongit

(a) Celfus, &c.] Whose Words, in Book II. of Origen are: "You think he is the "Son of God, because he "healed the Lame and the "Blind."

(b) Julian, &c.] Nay, he plainly confesses the thing, when he says in the Words recited by Cyril, Book VI.

"Unless any one will reckon

" amongst the most difficult things, healing the Lame

" and the Blind, and casting

" out of Devils in Bethsaida" and Betham."

(c The Hebrews also, &c.)
In the Title Abuda Zara

(d) The People looking on, &c]
AETS XXVI. 26. Luke XII.

amongst the People many learned Men, who bore no good Will to Christ, who observed all his Works. To which we may add, that the like Works were often repeated, and the Effects were not of a short Continuance, but lasting. All which rightly confidered, as it ought to be, it will plainly follow, according to the Yews own Confession, that these Works were done by some Power more than humane, that is, by fome good or bad Spirit: That these Works were not the Effects of any bad Spirit, is from hence evident, that this Doctrine of Christ, for the Proof of which these Works were performed. was opposite to those evil Spirits: For it forbids the Worship of evil Spirits; it draws Men off from all Immorality, in which fuch Spirits delight. It appears also from the things themselves, that wherever this Doctrine has been received, the Worship of Dæmons and (a) Magical Arts have ceased; and the one God has been worshipped, with an Abhorrence of Dæmons; whose Strength and Power (b) Porphyry acknowledges were broken upon the coming of Christ. And it is not at all credible, that any evil Spirits should be so imprudent, as to do those things, and that very often, from which no Honour or Advantage could arife to them, but on the contrary, great Loss and Disgrace. Neither is it any way consistent with the Goodness or Wisdom of God, that he should be thought to fuffer Men, who were free from all wicked Defigns, and who feared him, to be deceived

(a) Magical Arts, &c] The Books about which, were burnt by the Advice of the Disciples of Christ, Acts XIX. 19.

(b) Porphyry acknowledges, &c.] The Place is in Euse-

bius's Prep. Book V. Chap. 3. " After Christ was worshipped,

[&]quot; no Body experienced any

[&]quot; publick Benefit from the Gods.

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ceived by the Cunning of Devils; and fuch were the first Disciples of Christ, as is manifest from their unblameable Life, and their fuffering very many Calamities for Conscience-sake. If any one should fay, that these Works were done by good Beings, who yet are inferior to God; this is to confess, that they were well-pleasing to God, and redounded to his Honour; because good Beings do nothing but what is acceptable to God, and for his Glory. Not to mention, that some of the Works of Christ were such as seem to declare God himself to be the Author of them, such as the raising more than one of those that were dead, to Life. Moreover, God neither does, nor fuffers Miracles to be done, without a Reason; for it does not become a wife Law-giver to depart from his Laws, without a Reason, and that a weighty one. Now no other Reason can be given, why these things were done, but that which is alledged by Christ, viz. (a) to give Credit to his Doctrine; nor could they who beheld them, conceive any other Reason in their Minds: Amongst whom, since there were many of a pious Disposition, as was faid before, it would be prophane to think God should do them to impose upon such. And this was the fole Reason why many of the Jews, who lived near the time of Jesus, (b) who yet could

(a) To give Credit to his Doctrine, &c.] We may add that the Event itself, in that so great a Part of Mankind embraced the Christian Religion, shows that it was a thing so worthy of God, as for him to confirm it with Miracles at the Beginning. If he did so many for the Sake of one Nation, and

that no very great one, I mean, the Jewish; how much more agreeable to his Goodness was it, to bestow this heavenly Light, to so great a Part of Mankind, who laid in the thickest Darkness. Le Clerc.

(b) Who yet could not be brought, &c.] See Acts XV. Rom. XIV. Hieronymus in the

not be brought to depart from any thing of the Law given by Moses, (such as they who were called Nazarens and Ebionites,) nevertheless owned Jesus to be a Teacher sent from Heaven.

SECT. VI. The Resurrection of Christ proved from credible Testimony.

CHRIST's coming to Life again in a wonderful Manner, after his Crucifixion, Death and Burial, affords us no less good an Argument for those Miracles that were done by him. For the Christians of all times and places, affert this not only for a Truth, but as the principal Foundation of their Faith: Which could not be, unless they who first taught the Christian Faith, had fully persuaded their Hearers, that the thing did come to pass. Now they could not fully perfuade Men of any Judgment of this, unless they affirmed themselves to be Eye-witnesses of it; for without such an Affirmation, no Man in his Senses would have believed them, especially at that time when such a Belief was attended with fo many Evils and Dangers. That this was affirmed by them with great Constancy, their own Books, (a) and the Books

Eusebian Chronicon, for the Year of Christ CXXV, after he had named fifteen Christian Bishops of Jerusalem, adds, "These were all Bishops of the Circumcision, who go"ten circumcisio

"the Church had a Priest out of those of the Circumci"fion" See Epiphanius, where he treats of the Nazarens and Ebionites. Nazarens was a Name not for any particular Part, but all the Christians in Palestine were so called, because their Master was a Nazarene.

(a) And the Books of others, &c.] Even of Celsus, who wrote against the Christians. See Origen, Book II.

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of others, tell us; nay, it appears from those Books, that they appealed to (a) five hundred Witnesses, who faw Jesus after he was risen from the Dead. Now it is not usual for those that speak Untruths, to appeal to fo many Witnesses, Nor is it possible so many Men should agree to bear a false Testimony. And if there had been no other Witnesses, but those twelve known first Propagators of the Christian Doctrine, it had been sufficient. No Body has any ill Defign for nothing. They could not hope for any Honour from faying what was not true, because all the Honours were in the Power of the Heathens and Jews, by whom they were reproached and contemptuously treated: Nor for Riches, because, on the contrary, this Profesfion was often attended with the Loss of their Goods, if they had any; and if it had been otherwife, yet the Gospel could not have been taught by them, but with the Neglect of their temporal Goods. Nor could any other Advantages of this Life provoke them to fpeak a Falfity, when the very preaching of the Gospel exposed them to Hardship, to Hunger and Thirst, to Stripes and Imprisonment. Fame amongst themselves only was not fo great, that for the fake thereof, Men. of upright Intentions, whose Lives and Tenets. were free from Pride and Ambition, should undergo fo many Evils. Nor had they any Ground to hope, that their Opinion, which was fo repugnant to Nature, (which is wholly bent upon its own

(a) Five bundred Witnesses, &c.] Paul, 1 Cor. XV. 6. He fays, some of them were dead at that time, but their Children and Friends were alive, who might be hearkened to,

and testify what they had heard. But the greater Part of them were alive when Paul wrote this. This Appearance was in a Mountain in Galilee.

Advantages,) and to the Authority which every where governed, could make fo great a Progress, but from a Divine Promise. Further, they could not promife to themselves that this Fame, whatever it was, would be lafting, because, (God on purpose concealing his Intention in this Matter from them) they expected that (a) the End of the whole World was just at hand, as is plain from their own Writings, and those of the Christians that came after them. It remains therefore, that they must be faid to have uttered a Falsity, for the fake of defending their Religion; which, if we consider the thing aright, can never be said of them; for either they believed from their Heart that their Religion was true, or they did not believe it. If they had not believed it to have been the best, they would never have chosen it from all other Religions, which were more fafe and honourable. Nay, though they believed it to be true, they would not have made Profession of it, unless they had believed such a Profession necessary; especially when they could easily forefee, and they quickly learnt by experience, that fuch a Profession would be attended with the Death of a vast Number; and they would have been guilty of the highest Wickedness, to have given fuch Occasion, without a just Reason. If they believed their Religion to be true, nay, that it was the best, and ought to be professed by all means, and this after the Death of their Master; it was impossible this should be, if their Master's Promife concerning his Refurrection had failed them;

(a) The End of the whole World, &c.] See 1 Theff. IV. 15, 16. 1 Cor. XV. 52. Tertullian of having but one Wife:

Now the Time is very short. Hieronymus to Gerontias: What is that to us, upon whom the Ends of the World are come? them; (a) for this had been sufficient to any Man in his Senses to have overthrown that Belief which he had before entertained. Again, all Religion, but particularly the Christian Religion, forbids (b) Lying and False Witness, especially in Divine Matters: They could not therefore be moved to tell a Lye, out of Love to Religion, especially such a Religion. To all which may be added, that they were Men who led fuch a Life, as was not blamed even by their Adversaries; and who had no Objection made against them, (c) but only their Simplicity, the Nature of which is the most distant that can be from forging a Lie. And there was none of them who did not undergo even the most grievous things, for their Profession of the Refurrection of Jesus. Many of them endured the most exquisite Death for this Testimony. Now, suppose it possible that any Man in his Wits could undergo fuch things for an Opinion he had entertained in his Mind; yet for a Falfity, and which is known to be a Falsity; that not only one Man, but very many, should be willing to endure fuch Hardships, is a thing plainly incredible. And that they were not mad, both their Lives and their Writings sufficiently testify. What has been faid of these first, the same may also be faid of Paul, (d) who openly declared that he faw

(a) For this had been sufficient, &c.] Chrysostom handles this Argument at large, upon 1 Cor. I. towards the end.

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(b) Lying and false Witness, &c.] Matt. XII. 36. Job. VIII. 44, 55. Eph IV. 25. Rom. IX. 1. 2 Cor. VII. 19 XI. 31. Gal. I. 20. Col. III. 9. 1 Tim. I. 10. and II. 7. Jam. III. 14. Matt. XXII. 16. Mark

XII. 14. Luke XX. 21. John XIV. 16. Eph. V. 9. and elsewhere.

(c) But only their Simplicity, &c.] Even Celsus. See Origen, Book I.

(d. Who openly declared, &c.]

1 Cor. XV. 9. 2 Cor. XII. 4.

Add to this what Luke the
Disciple of Paul writes, Asts IX.

4, 5, 6. and XXII. 6, 7, 8.

Christ reigning in Heaven, (a) and he did not want the Learning of the Jews, but had great Prospect of Honour, if he had trod in the Paths of his Fathers. But on the contrary, he thought it his Duty for this Profession, to expose himself to the Hatred of his Relations; and to undertake difficult, dangerous and troublefome Voyages all over the World, and at last to suffer an ignominious Death.

SECT. VII. The Objection drawn from the seeming Impossibility of a Resurrection, answered.

INDEED, no Body can withstand the Credibility of fo many and fo great Testimonies, without faying that a thing of this Nature is impossible to be, fuch as we fay all things that imply a Contradiction are. (b) But this cannot be faid of it. It

(a) And he did not want the Learning, &c.] Acts XXII. 3. There were two Gamaliels famous amongst the Hebrews, on account of their Learning: Paul was the Disciple of one of them, who was very skilful not only in the Law, but also in those things that were delivered by the Doctors. See Epiphanius.

(b) But this cannot be faid of it, &c] See the feventh Answer to the Objections, concerning the Resurrection, in the Works of Justin "An Im-" possibility in itself, is one

" thing; and an Impossibility " in any Particular, is another;

" an Impossibility in itself is, " that the Diagonal of a Square " should be commensurate

" with the Side; a particular

" Impossibility is, that Nature " should produce an Animal without Seed. To which " of these two kinds of Im-

" possibles do Unbelievers com-" pare the Resurrection; if to " the first, their Reasoning is

" false; for a new Creation is " not like making the Diago-" nal commensurate with the

" Side; but they that rife " again, rise by a new Crea-tion. If they mean a par-" ticular Impossibility; furely

" all things are possible with " God, though they may be " impossible to any else." Concerning this Difference of Impossibilities, fee the learned

Notes of Maimonides, in his Guide to the Doubting, Part

III. Chap. 15.

might indeed, if any one should affirm, that the same Person was alive and dead at the same time: But that a dead Man should be restored to Life, by the Power of him who sirst gave Life to Man, (a) there is no Reason why this should be thought impossible. Neither did wise Men believe it to be impossible: For Plato relates it of (b) Er the Armenian; (c) Heraclides Ponticus, of a certain Woman; (d) Herodotus, of Aristaus; and (e) Plu-

tarch,

(a) There is no Reason why, &c] All those who are skilful in the true Philosophy, acknowledge that it is as hard to understand, how the Fætus is formed in the Mother's Womb, as how the Dead should be raised to Life. But ignorant Men are not at all surprised at the things which they commonly fee, nor do they account them difficult, though they know not the Reason of them: But they think those things which they never faw, are impossible to be done, though they are not at all more difncult than those things they fee every Day. Le Clerc.

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(b) Er the Armenian, &c.] The Place of Plato concerning this thing, is extant in his tenth Book of Republicks, transcribed by Eusebius, in his Gospel Preparat. Book XI. Chap. 35 The Report of which History, is in Valerius Maximus, Book I. Chap 8. the first foreign Example. In the Hortatory Discourse among the Works of Justin; in Clemens, Strom. V. in Origen, Book II. against Celsus; in Plutarch Symposiac IX. 5. and in

Macrobius in the Beginning, upon Scipio's Dream.

(c) Heraclides Ponticus, &c.] There was a Book of his Concerning the Dead, mentioned by Diogenes Laertius in his Preface, and in his Empedocles; and by Galen, in the VIth concerning the Parts that are affected. Pliny speaks thus of him, Book VII. Chap. 32. That noble Volume of Heraclides amongst the Greeks, of a Woman's being restored to Life, after she had been dead seven Days. And Diogenes Laertius, in the latter Place, assign her thirty Days.

(d) Herodotus, &c] In his Melpomene. See Pliny's Natural History, Book VII. Chap. 52. Plutarch's Romulus, and Helychius concerning the Philo-

fophers.

(e) Plutarch, &c] Of Thefpefius Plutarch has this, in his Discourse of God's deferring Punishment. And Antyllus, concerning whom Eusebius has preferved that Place of Plutarch, from his first Book of the Soul, in his Prepar Book XI. Chap. 38. and Theodoret, Serm. XI.

tarch, out of another; which, whether they were true or false, shows the Opinion of learned Men, concerning the Possibility of the thing.

The Truth of Jesus's Doctrine proved from his Resurrection.

IF it be not impossible that Christ should return to Life again, and if it be proved from fufficient Testimonies, such as convinced (a) Bechai a Teacher of the Jews, fo far as to acknowledge the Truth of it; and Christ himself (as both his own Disciples and Strangers confess) declared a new Doctrine as by a Divine Command: it will certainly follow that this Doctrine is true; because it is repugnant to the Justice and Wisdom of God to bestow such Endowments upon him who had been guilty of a Falsity in a Matter of so great Moment. Especially when he had before his Death declared to his Disciples that he should die, and what Manner of Death; and that he should return to Life again; (b) and that these things should therefore come to pass, that they might confirm the Truth of his Doctrine.

SECT. VIII. That the Christian Religion exceeds all others.

THESE Arguments are drawn from Matters of Fact; we come now to those which are drawn from the Nature of the Doctrine. Certainly all manner of Worship of God must be rejected; (which can never enter into any Man's Mind, who

(a) Bechai, &c.] It were to be wished that Grotius had quoted the Place; for though his Reasoning drawn from the Resurrection of Christ, does not want the Approbation of

R. Bechai, yet perhaps the Jews might be affected with his Authority. Le Clerc.

(b) And that these things,&c.] See John XVII. Luke XXIV. 46, 47. ,

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who has any Sense of the Existence of God, and of his Government of the Creation; and who considers the Excellency of Man's Understanding, and the Power of chusing moral Good or Evil, with which he is endued, and consequently that the Cause, as of Reward, so of Punishment, is in himself;) or else he must receive this Religion, not only upon the Testimony of the Facts, which we have now treated of; but likewise for the sake of those Things that are intrinsical in Religion; since there cannot be Any produced, in any Age or Nation, whose Rewards are more excellent, or whose Precepts are more perfect, or the Method in which it was commanded to be propagated, more wonderful.

SECT. IX. The Excellency of the Reward proposed.

To begin with the Reward, that is, with the End proposed to Man; because, as we are used to say, that which is the Last in Execution, is the First in Intention; (a) Moses, in his Institution of the Jewish Religion, if we regard the express Condition of the Law, made no Promises beyond the good Things of this Life; such as a fruitful Land, abundance of Riches, Victory over their Enemies, long Life and Health, and Hope of their Posterities surviving them. And if there be any thing more, it is only obscurely hinted, and must be collected from wise and strong Arguing; Which is the Reason why many who professed to follow the Law of Moses (b) as the Sadducees) cast off all

⁽a) Moses, In his Institution, &c] Deut. XI. and XXVIII. Heb. VIII. 6.

⁽b) As the Sadducees, &c.] Mat. XXII. 23. Luke in Acts

[&]quot;XXIII. 8. Josephus: "The Sadducees argue that the Soul perishes with the Bedy." And in another Place, "They deny the Soul's H 3 "Immor-

Hope of enjoying any Good after this Life. The Greeks, who derived their Learning from the Chaldeans and Egyptians, and who had fome Hope of another Life after this, (a) spoke very doubtfully concerning it, as is evident (b) from the Disputes of Socrates, and from the Writings of (c) Tully, (d) Seneca, (e) and others. And tho' they fearched diligently

"Immorality, and Rewards Tufcula

"and Punishments in another Life." Hieronymus says of them,
"That they believe the Soul

" perishes with the Body"

(a) Spoke very doubtfully, &c.]

This is observed by Chrysostom,

on 1 Cor. Ch. 1 25.

(b) From the Disputes of Socrates, &c.] "In Plato's

"Phædon Now I would have
"you to understand, that I
"hope to go amongst good
"Men; but I will not be
"too positive in affirming it."
And afterwards, "If those
"Things I am speaking of,
"should prove true, it is very
"well to be thus persuaded
"concerning them; but if
"there be nothing after Death,

" yet I shall always be the less
concerned for the present
Things of this Life; and this

" my Ignorance will not continue long (for that would

" be bad,) but will fhortly vanish." And Tertullian concerning the Soul. " From fuch a firm Steddiness and

"Goodness of Mind, did that "Wisdom of Socrates proceed,

" and not from any certain "Discovery of the Truth." The same is observed of Socrates, in the Exhortation among the Works of Justin.

(c) Tully, &c.] In his first

Tusculan Question. "Shew me "first, if you can, and it be

" not too troublesome, that " Souls remain after Death;

" or if you cannot prove this,

" (for it is difficult,) declare how there is no Evil in

"Death." And a little after.
"I know not what mighty

"Thing they have got by it, who teach, that when the

" Time of Death comes, they

" shall entirely perish; which

" if it should be, (for I don't fay any thing to the con-

" trary,) what Ground of Joy or Glorying does it afford."

And again, "Now suppose the "Soul should perish with the

"Body, can there be any Pain, or can there be any

"Sense at all in the Body af-

" after Death? No Body
" will fay fo." Lactantius,
Book VII Ch. 8. cites the following Passage out of the same
Cicero, spoken after a Dispute

Cicero, spoken after a Dispute about the Soul: Which of these Opinions is True, God only knows.

(d) Seneca, &c.] Epistle LXIV. "And perhaps, (if "the Report of wise Men be "true, and any Place receives

" us,) that which we think "perishes, is only fent before."

(e) And others, &c] Justin Martyr fays in general, in his Dialogue with Trypho: "The "Phi't 1-

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The Phidiligently for Arguments to prove it, they could offer nothing of Certainty. For those which they alledge, (a) hold generally as strong for Beasts as they do for Men. Which when some of them considered, it is no wonder, that they imagined that Souls (b) passed out of Men into Beasts, and out of Beafts into Men. Again, because this could not be proved by any Testimonies, nor by any certain Arguments, and yet it could not be denied but that there must be some End proposed for Man; therefore others were led to fay, (c) that Virtue was its own Reward, and that a wife Man was very happy, though in Phalaris's Bull. But others difliked this, and not without Reason; for they saw very well, that Happiness, especially in the highest Degree (unless we regard only the Sound of Words, without any Meaning) could not (d) confift in that which is

"Philosophers knew nothing of these Things, nor can they tell what the Soul is."

(a) Hold generally as strong for Beasts, &c.] As, that Argument of Socrates to Plato, that That which moves of itself is Eternal. See Lastantius in the forementioned Place.

(b) Passed out of Men into Beasts, &c.] As the Brackmans of old, and now also; From whom Pythagoras and his Scholars had it.

(c) That Virtue was its own Reward, &c.] See Tully's IId Tusc Quast And Lastantius's Institutions, Book III. Ch. 27. where He strenuously disputes against this Opinion; and Augustin, Epist. III.

(d) Confist in that, &c] Lactantius, Book III. Ch. 12.

"Virtue is not its own Hap"piness, because the whole
"Power of it consists, as I said,
"in bearing Evils." And a
little after, when he had
quoted a Place of Seneca's,
he adds: "But the Stoicks,
whom he follows, deny that
"any one can be happy with"out Virtue. Therefore the

"Reward of Virtue is a happy "Life; if Virtue, as is rightly "faid, makes Life happy. Virtue therefore is not to be "defred for its own false."

" defired for its own fake, as
they affirm, but for the fake
for a happy Life, which neceffarily attends Virtue:

" ceffarily attends Virtue; "Which Argument might in"ftruct them what is the
chief Good. But this pre-

" fent Bodily Life cannot be happy, because it is subject

H 4 " to

attended with Danger, Loss, Torment, and Death: And therefore they placed the chief Good and End of Man, in fenfual Pleasure. And this Opinion likewife was folidly confuted by very many, as a Thing which overthrew all Virtue, the Seeds of which are planted in the Mind; and degraded Mar, who was made for nobler Purposes, to the Rank of Brute Creatures, who look no further than the Earth. In fo many Doubts and Uncertainties did Mankind at that time wander, till Christ discovered the true Knowledge of their End, promising to his Disciples and Followers another Life after this, in which there should be no more Death, Pain, or Sorrow, but accompanied with the highest Joy; And this not only to one Part of Man, that is, his Soul, of whose Happiness after this Life there was fome Hope, partly from Conjecture, and partly from Tradition; but also to the Body, and that very justly, that the Body which oftentimes ought to endure great Losses, Torments and Death, for the fake of the Divine Law, might not go without a Recompense. And the Joys which are promised, are not fuch mean Things (a) as those Feasts, which the duller Jews hoped for after this Life, (b) and the Embraces which the Mahometans promise to themselves; for these are only proper Remedies for the Mortality of this frail Life; the former for the Preservation of particular Animals, and the latter for the Continuance of their Species: But the Body will be in a perpetual Vigour, and its Brightness will exceed the Stars. The Mind will have a Know-

"to Evils, by means of the Body." Pliny, in his Natural History, Book VII. Ch. 7. fays well, That no Mortal Man is happy.

(a) As those Feasts, &c.] The

Places are quoted beneath, in the Vth Book.

⁽b) And the Embraces, &c.] See the Alcoran Azoara, II, V, XLVII, LIV, LXV, LXVI.

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c.] V, Knowledge of God, and of Divine Providence, and of whatever is now hidden from it, without any Mistake: The Will will be calm, employed in Wonder and Praises, in beholding God; in a Word, all Things will be much greater and better, than can be conceived by comparing them with the greatest and best here.

SECT. X. A Solution of the Objection, taken from hence, that the Bodies after their Dissolution cannot be restored.

Besides the Objection which we have now answered, it is commonly alledged, that the Bodies of Men, after their Dissolution, cannot be restored to the same Frame again; but this is said without the least Foundation. (a) For most Philosophers agree, that tho' the Things be never so much changed, the Matter of them still remains capable of being formed into different Shapes; and who will affirm, that God does not know in what Places, tho' never so far distant, the Parts of that Matter are, which goes to the making up of a humane Body?

(a) For most Philosophers agree, &c.] If any one be not satisfied with this Account of Grotius, he may be answered, that it is not at all necessary, that the Matter which is Raifed, should be Numerically the fame with that which the Dying Man carried to the Grave with him: For he will be as much the same Man, though his Soul were joined to Matter which it was never before joined to, provided it be the same Soul; as a Decrepit Old Man is the fame as he was when a Child crying in the Cradle, though perhaps there is not in the Old Man one Particle of that Matter there was in the Infant, by reason of the continual Effuvia which fly from the Body. It may very well be called A Resurrection of the Body, when a like one is formed by God out of the Earth, and joined to the Mind; therefore there is no need of reducing ourselves to so great Streights, in order to defend too stiffly the Sameness of the Matter. Le Clerc.

Body? Or, that he has not Power to bring them back, and reunite them? And do the same in the Univerie, that we fee Chymists do in their Furnaces and Veffels, collect those Particles which are of the fame Kind, tho' feparated from one another. And there are Examples in Nature, which show, that though the Shape of Things be never fo much changed, yet the Things themselves return to their original Form; as in Seeds of Trees and Plants. Neither is that Knot which is objected by fo many, fuch as cannot be loofed; viz. concerning humane Bodies passing into Nourishment of wild Beasts and Cattle; who, after they are thus fed, are eaten again by Men. For the greatest Part of what is caten by us, is not converted into any Part of our Body, but goes into Excrements or Superfluities, fuch as Spittle and Choler: And much of that which has Nourishment in it, is confumed by Difcases, internal Heat, and the ambient Air. Which being thus; God, who takes fuch Care of all Kinds even of dumb Creatures, may have fuch a particular Regard to humane Bodies, that if any Part of them should come to be Food for other Men, it should no more be converted into their Substance. than Poison or Physick is; and so much the rather, because human Flesh was not given to be Food for Men. And, if it were otherwise; and that fomething which does not belong to the latter Body, must be taken from it; this will not make it a different Body; (a) for there happens a

⁽a) For there happens a greater Change, &c.] See Alfenus, in 1. Proponebatur. D. de Officiis : " If any one should " think that by altering the " Parts, any thing is made dif-

[&]quot; ferent from what it was be-" fore: according to such Rea-

[&]quot; foning, we ourselves should " be different from what we " were a Year fince : " Be-

[&]quot; cause, as Philosophers say, " those

greater change of its Particles in this Life: (a) Nay, a Butterfly

"those small Parts of which "we consist, continually sty off from our Bodies, and their room." And Seneca, Epist. LVIII. "Our Bodies are in a continual Flux, like a River; all that we behold, "runs away as Time does: None of those Things we

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" am changed, while I am "fpeaking of their Change." See Methodius's excellent Differtation upon this Subject, whose Words Epiphanius has preserved in his Consutation of the Origenists, Numb. XII, XIII, XVI, XV.

(a) Nay, a Butterfly, &c.] See Ovid in the last Book of

his Metamorphofis.

Wild Moths (a Thing by Country Men observed) Betwixt the Leaves in tender Threads involved, Transform their Shape into a Buttersty.

We may add fomething out of Pliny's Natural History, Book X. Ch. 5. concerning Frogs: He says, "For half a Year of " their Life, they are turned " into Mud, and cannot be " feen; and by the Waters in " the Spring, those which " were formerly bred, are bred " again afresh." And in the same Book, ch, 9. " Cuckow feems to be made of " a Hawk, changing his Shape " in the Time of Year." And Book XI. ch. 20. "There " are who think, that fome " Creatures which are dead, " if they be kept in the House "in Winter, will come to " Life again, after the Sun " shines hot upon them in the " Spring, and they be kept " warm all Day in Wood
" Ashes." And again, ch. 23. speaking of Silk-Worms, "A-" may be from a larger fort of " Worm, which shoots forth " a double Kind of Horns; " these are called Canker-" Worms, and afterwards be-" come what they call the " Humble Bee; from whence " comes another fort of Infect, " termed Necydalus, which in " fix Months Time turns into " a Silk-Worm." And again,. ch. 23. speaking of the Silk-Worm of Coos, he fays, "They " were first small and naked " Butterflies" And ch. 26. Concerning the Grashopper ; " It is first a small Worm, but " afterwards comes out of " what they call Tettygometra, " whose Shell being broke, "they fly away about Mid-fummer." ch. 30. "Flies " drowned in Liquor, if they " be buried in Ashes, return to " Life again." And Ch. 32. Many Infects are bred in another Manner. " And first the " Horse-Fly, out of the Dew: a Butterfly is contained in a Worm; and the Subflance of Herbs or of Wine, (a) in some very little Thing, from whence they are again restored to their true Bigness. Certainly, since these, and many other such like Suppositions, may be made without any Absurdity; there is no Reason why the restoring of a Body, after it is dissolved, should be reckoned amongst the Things that are impossible: Especially since learned Men, (b) such as Zoroaster among the Chaldwans, (c) almost all the Stoicks,

(a) and

"In the Beginning of the "Spring, it sticks to a Radish-"Leaf, and being stiffned

" by the Sun, it gathers into the Bigness of a Millet. Out of this springs a small Worm,

" and in three Days after a "Canker-Worm, which increases in a few Days, hav-

"ing a hard Shell about it,
and moves at the touch of
a Spider; this Canker-worm,

"which they call a Chrysalis,
when the Shell is broken,
flies away a Butter Fly.

(a) In some very little Thing, &c.] If Grotius had lived till our Days, he would have spoke more fully; since it is evident that all Animals of what ever kind, spring from an Egg, in which they are formed, as all Plants do from Seeds, tho' never so small. But this is nothing to the Resurrection, for Bodies will not rise again out of such Principles. Le Clerc.

(b) Such as Zoroafter, &c.] See Clemens, Strom. V.

(c) Almost all the Stoicks, &c] Clemens, Strom. V. "He "(Heraclitus) knew, having

" learnt it from the Barbarian " Philosophy, that Men who " lived Wickedly, should be " purified by Fire, which the " Stoicks call ixavewow, where-" by they imagine every one " shall rise again such an One " as he really is; thus they " treat of the Resurrection." And Origen, Book IV. a-gainst Celsus, "The Stoicks" fay, that after a certain Pe-" riod of Time, the Universe " shall be burnt, and after " that shall be a Renovation, " in which all Things shall " continue unchangeable. " And afterwards: "They have " not the Name of the Resur-" rection, but they have the "Thing" Origen here adds the Egyptians. Chrysippus concerning Providence, quoted by Lactantius, Book VI. of his Institutions, has these Words, "Which being thus, there is " evidently no Impossibility, " but that we also, when we " are dead, after a certain Pe-" riod of Time is past, may " be restored again to the " same State in which we now

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ow re." (a) and Theopompus among the Peripateticks, believed that it could be, and that it would be.

SECT. XI. The exceeding Purity of its Precepts; with respect to the Worship of God.

ANOTHER Thing, in which the Christian Religion exceeds all other Religions, that ever were, are, or can be imagined; is the exceeding Purity and Holiness of its Precepts, both in those Things which concern the Worship of God, and also in all other Particulars. The Rites of the Heathens, almost all over the World, were full of Cruelty; (b) as Porphyry has largely shown; and as we are convinced by those in our Age, who have failed to those Places. For it is an established Principle, almost every where, that the Gods are to be pacified with humane Blood; which Custom neither the Greek Learning, nor the Roman Laws, abolished: As appears from what we read concerning (c) Sacrifices offered up to Bacchus Omesta, amongst the Greeks; concerning a Grecian Man and a Grecian Woman, and concerning (d) a Man and Woman

" are" He that is at leisure, may look into Nathaniel Carpenter's XVIth Exercise of free Philosophy.

(a) And Theopompus, &c.] Concerning whom, see Diogegenes Laertius in the Beginning of his Book. "And Theopom"pus in his VIIIth Philippick" relates, as the Opinion of

"the Wise Men, that Men fhall live again, and become Immortal, and every Thing fhall continue what it is."

(b) As Porphyry, &c.] In his Book prohibiting eating Living

Creatures; whence Cyril took many Things, in his IVth against Julian.

(c) Sacrifices offered up to Bacchus, &c.] Plutarch mentions them in his Themistocles, and also Pausanias. The like Rites of the Messenians, Pellans, Lictyans in Crete, Lesbians, Phocaensians. you have in the Hortatory Discourse in Clemens.

(d) A Man and Woman among st the Gauls, &c.] Dionystus Halicarnassensis tells us in his Ist Book, that it was a very antient Custom in Italy, to saman amongst the Gauls, that were sacrificed to Jupiter Latialis. And the most holy Mysteries both of Ceres, and of Bacchus, were full of Lewdness; as was plain, when once the Secrets of their Religion began to be publickly discovered; as is at large declared by (a) Clemens Alexandrinus, (b) and others. And there was such Sights shown upon those Days, that were consecrated to the Honour of their Gods; that (c) Cato was assumed to be present at them. In the Jewish Religion indeed there was nothing unlawful or immoral; but to prevent that People, (d) who were prone to Idolatry, from revolting

crifice Men. How long it remained, Pliny fays, Book XXVIII. Ch. 1. " Our Age " hath seen in the Beast Mar-" ket, a Græcian Man and " Woman Slain, or those of " fome other Nation with whom they dealt." This Custom remained till Justin's and Tation's Time: For Juflin in his Ist Apologetick, addresses the Romans thus: " That Idol which you wor-" fhip; to whom not only the " Blood of irrational Creatures " is poured out, but also Hu-" mane Blood; which Blood " of Slain Men, is poured out " by the most Noble and Emi-" nent Person amongst you."

And Tatian: I find among the Romans, that Jupiter Latialis was delighted with Humane Blood; and with that which flows from Men that are flain. Porphyry tells us that these Rites remained till Adrian's Time. That there was a very antient Custom amongst the Gauls, of offering Humane Sa-

crifices, we learn from Tulk's Oration in Defence of M. Fonteius; and out of Plutarch, concerning Superstition. Tiberius abolished it, as we find in Pliny, Book XXX. Ch. 1. See the same Pliny there, concerning the Britains, and Dion in Nero, and Solinus; also Hermoldus concerning the Sclavomians, Book I. ch. 3. Porphyry in his second Book against eating Living Creatures, fays that it remained till his Time in Arcadia in Carthage, and in the great City, that is Rome, where he instances in the Rite of Tupiter Latialis.

(a) Clemens Alexandrinus,&c.]
In his Hortatory Discourse.

(b) And others, &c.] Especially Arnobius.

(c) That Cato was assamed, &c] See Martial in the Beginning of his Epigrams. Gellius X. 13. and Valerius Maximus, Book XI. ch. 10.

(d) Who were prone to Idolatry, &c.] This is the Reason given for such Precepts by Maimonides,

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volting from the true Religion, it was burthened with many Precepts, concerning Things that were in themselves neither good nor bad: Such as the Sacrifices of Beafts, Circumcifion, strict Rest on the Sabbath Day, and the forbidding many forts of Meats; fome of which the Mahometans have borrowed, and added to them a Prohibition of Wine. But the Christian Religion teaches us to worship God, who is a most holy Being, (a) with a pure Mind, (b) and with fuch Actions as are in their own Nature virtuous, if they had not been commanded. Thus it does not bid us to (c) circumcife our Flesh, but our Desires and Affections; not to abstain (d) from all forts of Works, but only from all fuch as are unlawful: Not to offer the Blood and Fat of Beafts in Sacrifice to God; but, if there be a just Occasion, (e) to offer our own Blood for a Testimony of the Truth; And (f) whatever Share of our Goods we give to the Poor, we are to look upon as given to God: Not to forbear certain Kinds of Meat or Drink, (g) but to use both of them with fuch Temperance as may most secure our Health; (b) and fometimes by Fasting to render our Bodies more subservient to the Mind, that it may with more Freedom advance it felf towards higher

Maimonides, whom Josephus Albo follows.

(a) With a pure Mind, &c]

John IV. 24.

(b) And with fuch Adions, &c.] Whence it is called a reasonable Service, Rom. XII.

1. Phil. IV. 8.

(c) Circumcise our Flesh, &c.] Rom. II. 28, 29. Phil. III. 3.

(d) From all forts, &c.] I

(e, To offer our own Blood,

&c.] 1 Cor. X. 16. Heb. XII.

(f) Whatever Share of our Goods, &c.] Matth. VI. 4. Luke XII. 33. 2 Cor. IX. 7. Heb. III. 6.

(g) But to use both of them, &c.] Luke XXI. 34. Rom. XIII. 13. Eph. V. 18. Gal. V. 21. 1 Tim. V. 3. 1 Pet. IV. 3.

(b) And sometimes by Fasting, &c.] Mat. VI. 18. XVII. 21,

1 Cor. VII. 5.

higher Objects. But the chief Part of Religion is every where declared to confift in fuch (a) a godly Faith, by which we may be framed to fuch (b) a fincere Obedience, as to (c) trust wholly upon God, and have (d) a firm Belief of his Promises; (e) whence arises Hope, (f) and a true Love both of God and of our Neighbour, which causes Obedience to his Commands; (g) not a fervile Obedience proceeding from the Fear of Punishment, (b) but because it is well-pleasing to him, (i) and because he is our Father, (k) and Rewarder, out of his exceeding Goodness towards us. (1) And we are commanded to pray, not to obtain Riches or Honours, and fuch other Things, which many have defired to their own Hurt; but, in the first Place, for fuch Things as are for the Glory of God; and fo much only for our felves, of those perishable

(a) A Godly Faith, &c.] John XII. 44.

(b) A fincere Obedience, &c.] Luke XI. 28. John XIII. 7. and the following Verses; 1 Cor. VII. 19 1 Pet. I. 2.

(c) Trust wholly upon God, &c.] Mat XXI. 21. 2 Tim. 1. 12.

(d) A firm Belief of his Promises, &c.] Rom. IV. 20. 2 Cor. VII. 1. Gal. III. 29.

(e) Whence arises Hope, &c.] Heb. VI. 2. Rom. VIII. 24. XV. 4.

(f) And a true Love both of God, &c] Gal. V. 6. 1 Thef. III. 6.

(g) Not a fervile Obedience, &c] Rom VIII. 15. (b) But because it is well

pleasing, &c] Heb. XII. 28.

(i) And because He is our Father, &c.] Rom. VIII.

(k) And Rewarder, &c.] Colof. III. 24. 2 Thef. I. 6. (To which we may add; that we can eafily apprehend that his Precepts are most worthy of him, and fo exactly fuited to our Nature, that better or more agreeable cannot be conceived by any one; therefore we ought to render our felves Obedient to Him, out of a grateful Sense of his Commands, because they are the best and most excellent that can be; and this, though there were no Punishment to be inflicted on the Disobedient, beside the Baseness of the Fact it self, this is to Obey God like Sons; and not like Servants. Le Clerc.)

(1) And we are commanded to Pray, &cc.] Mat. VI. 10.

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perishable things, as Nature requires, permitting the rest to Divine Providence; being contented, which way soever they happen: But for those things that lead to Eternity, we are to pray with all Earnestness, viz. for Pardon of our past Sins, and for the Assistance of the Spirit for the suture; that being established sirmly against all Threats and Temptations, we may continue on in a godly Course. This is the Worship of God required by the Christian Religion, than which certainly nothing can be conceived more worthy of him.

SECT. XII. Concerning those Duties of Humanity, which we owe to our Neighbour, though he has injured us.

THE Duties towards our Neighbour, required of us, are also of the like fort. The Mahometan Religion, which was bred in Arms, breathes nothing else; and is propagated by such Means only. (a) Thus Aristotle takes notice of, and blames the Laws of the Laconians (which were so highly commended above any other in Greece, even by the Oracle of Apollo,) because they tended directly to Force of Arms. But the same Philosopher affirms, that War against Barbarians was lawful; whereas the contrary is true amongst Men, who

(a) Thus Aristotle, &c.] "Po-"lit. VII. Chap. 14. Like "unto these are some who asterwards declared their Opi-

" nions in their Writings. For " in praising the Government of the Lacedamonians, they

" commend the Design of the

" Lawgiver, because the whole

" Establishment tended to "Power and War: Which "may easily be consuted by

"Reason, and is now con"futed by Fact." Euripides
in Andromacha, faid it before
Aristotle.

If War, and Glory,
If the Sword, were from the Spartans taken,
There's nothing excellent that would remain.

were designed by Nature for Friendship and Society.

(a) For what greater Iniquity can there be, than to punish single Murders; but expose to publick View, in their Triumphs, whole Nations they had slain, as a glorious Exploit? And yet that most celebrated City of Rome, how did it procure that Title, but by Wars, and those (b) many times very unjust; as they themselves confess concerning (c) the Wars against Sardinia (d) and Cyprus? And in general, as the most samous Compilers of Annals have related, very many Nations did not account it infamous, (e) to commit Robberies out of their

(a) For subat greater Iniquity, &c. J To this Purpose is the 96th Epistle of Seneca, and Book II. Chap. 8. concerning Anger; and the IId Epistle of Cyprian.

(b) Many times very unjust, &c.] Petronius.

If any land did shining Gold contain, They War proclaim.

(c) The Wars against Sardinia, &c] See Polybius, Hist. III. (d) And Cyprus, &c.] Florus, Book III. Chap 9. "So " great was the Report, and " that very juftly, of its " Riches, that though they " were a People that conquered " Nations, and were accustom-" ed to bestow Kingdoms, " yet at the Instance of Pub-" lius Clodius the Tribune, it " was given in Charge to con-" fiscate the King, though " alive, and their Ally." Plutarch mentions the fame thing, in his Life of Cato, and Appion, Book II. of his Politicks; and Dion, Book XXXVIII. See the fame Florus, in his War of Numantia and Crete.

(e) To commit Robberies, &c.] Thucydides, Book I. " For-" merly the Greeks, as well " as the Barbarians, whether " they lived on the Continent " near the Sea-shore, or whe-" ther they inhabited the " Islands, after they began to " hold Correspondence with " one another by Sailing, fell " to robbing, led on by great " Men, either for the fake of "Gain to themselves, or to " procure Victuals for them " that wanted. And happen-" ing upon Cities which were " not walled, but inhabited " like Villages, they plundered " them, and the greatest Part

" made their Advantage of

" them, being not ashamed as

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their own Bounds. (a) Executing of Revenge, is by Aristotle and Cicero, made a Part of Virtue. (b) The Gladiators tearing one another to pieces, was one of the publick Entertainments amongst the Heathens; (c) and to expose their Children,

was

" yet of doing thus, but ra-" ther accounting it glorious. " This is evidently the Practice " of some that dwell upon the " Continent now, who account " it honourable to do thus; " and amongst the ancient " Poets, it is very frequent " for them who met Sailors, to ask them if they were " Pirates; knowing that they who were fo asked, would " not disown it; nor they "who asked them, think it any Reproach. Nay they " robbed one another upon " the very Continent; and a " great many of the Greeks live " now in this ancient manner, " as the Ozolan Locrians, the " Ætolians, the Acarnanians, " and those of the adjoining " Continent." The Question Thucydides here mentions, is in Homer's Odyffes T'. Upon which the Scholiait fays, "To plun-" der, was not accounted in-" famous, but glorious by the " Ancients." Justin, Book XLIII. Chap. 3. concerning the Phocensians. They were more diligent in occupying the Sea, than the Land, in Fishing, and Trading; and very often they Spent their Lives in plundering, (which at that time was looked upon as honourable.) Concerning the Spaniards, see Plutarch in Marius; and Dio-

dorus, Book V. concerning the Tyrrbenians. Servius on the VIIIth and Xth Ænead; Cæfar, Tacitus, and Saxo Grammaticus, concerning the Germans.

(a) Executing of Revenge, &c] Aristotle's Ethicks to Nichomachus, IV. II. Such an one. seems to be no ways affected or concerned, nor to revenge him-Self, unless provoked; but it Shews a mean Spirit, to bear contemptuous Treatment. And Tully, in his fecond Book of Invention, places Revenge amongst the Duties that belong the Law of Nature: "Whereby either in our own " Defence, or by Way of Re-" venge, we keep off Force " or Reproach." And to Atticus: " I hate the Man, and " will hate him: I wish I " could revenge myself upon " him." And against Antony: " I would revenge every fingle " Crime, according to the " Degree of Provocation in

"each."
(b) The Gladiators, &c.] See
Lastantius, Book II. and Tertullian concerning Shews, Ch.

dren, &c.] See Justin's 11d Apologetick, Chap. 9. and Lastantius's Institution, Chap. 20. and Terence's Hecyra.

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was a daily Practice. The Hebrews indeed had a better Law, a more holy Discipline; but yet there were fome things overlooked or allowed in that People, whose Passion was ungovernable; (a) such as the giving up to their Power feven Nations, though indeed they deferved it: With which they not being contented, (b) perfecuted with cruel Hatred, all that differed from them; (c) the Marks of which remain even to this Day, in their Prayers uttered against Christians: And the Law itself allowed a Man (d) to revenge an Injury by the Punishments of Retaliation, and that a Man-slayer might be killed by the private Hand of the next Relation. But the Law of Christ (e) forbids requiting any Injury that hath been done us, either by Word or Deed; left by imitating that Malice we condemn in others, we should on the contrary approve it. It would have us do Good in the first Place, to those that are good; and then to the bad also, (f) after the Example of God, from whom we receive Gifts in common with all other Men; fuch as the Sun, the Stars, the Air, the Winds, and the Rain.

(a) Such as the giving, &c.] Exodus XXXIV. 11, 12. Deut. VII. 1, 2.

(a) Perfecuted with cruel Haared, &c] R. Levi Ben Gerfon tells us, they were to endeavour to injure them any manner of way. Bechai fays, that what was taken from them by Theft, was not to be reftored.

(c) The Marks of which, &c] See a little Book of Prayers put out at Venice, in a small Volume, page 8. and a German Book of Antonius Margarita, and Maimonides on the XIII

Articles, where he fays, they are to be deftroyed, who do not believe them. And it is a frequent Saying in the Mouths of the Jews: Let all Sectaries fuddenly perish. The like Saying we find in R. Isaac's Bereschith Rabba, and the Talmud in Baba Kama, and Baba Bathra.

(d) To revenge an Injury, &c] Levit. XXIV. 20. Deut. XIX.

(e) Forbids requiting any Injury, &c] Matt. V. 38, 44. (f) After the Example of God. &c.] Matt. V. 45.

SECT. XIII. About the Conjunction of Male and Female.

The Conjunction of Man and Woman, whereby Mankind is propagated, is a thing that highly deferves to be taken care of by Law; which that the Heathen neglected, is no wonder, when they relate (a) Stories of the Whoredoms and Adulteries of those Gods which they worshipped. And which is worse, (b) the Conjunction of Males with one another, is defended by the Examples of their Gods: In the Number of which, Ganymedes of old, (c) and Antinous afterwards were reckoned, upon this Account; which horrid Crime is also often

(a) Stories of the Whoredoms, &c.] See Euripides's Ione.

The Lewdness of Apollo to reprove,
Who forces Virgins to his Nuptial Bed,
And murders his own Children privately:
Is this to practise Virtue you enjoin?
If Mortals sin, you Gods revenge the Wrong;
And is it just that you, who Laws prescribe
To all Mankind, should live by none yourselves?
Though it will never be, yet I must speak;
If Phæbus, Neptune, and the King of Gods,
Should punish all unlawful Marriages,
None would remain to worship at their Shrines.

See this Matter fully handled by Clemens, in his hortatory Discourse; by Athanagoras, Tatian, Arnobius, Book IV. Nazianzen in his Ist against Julian, and Theodoret, Discourse III.

(b) The Conjunction of Males, &c.] See this also, in the forementioned Places of Clemens and Theodoret.

(c) And Antinous afterwards, &c.] Mentioned by Justin, in his IId Apologetick; by Clemens, in his hortatory Discourse; by Origen, in his IId and VIIIth Books against Celsus; by Eusebius, in his Ecclesiastical History, IV. 8. by Theodoret, 8 and the Historians of those Times.

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often esteemed lawful amongst the Mahometans, Chinese, and other Nations. The Greek Philosophers seem to take great Pains (a) to put a virtuous Name upon a vicious thing. The most eminent of which same Greek Philosophers, (b) commending the Company of Women; what did they do else but turn a whole City into one common Stew, (c) when even Brute Creatures observe some fort of Conjugal League? How much more reasonable is it then, that Man, who is the most divine Creature, should not be born from an uncertain Original, whereby the mutual Affections betwixt Parents and Children

&c.] So indeed it was thought, not only by Lucian, in his little Book concerning Love; but by Gregory Nazianzen, Orat. III. against Julian; and by Elias Cretenfis, and Nonnus upon him. And also by Cyril, in his VIth Book against Julian; and by Theodoret, very largely, in his XIIIth Book to the Greeks. I cannot omit a Place of Philo's, who had a great Opinion of Plate, out of his Book concerning a contemplative Life. " Plato's Feaft is " fpent almost wholly upon "Love, not only of Men " running mad for the Wo-" men, and the Women for " the Men; for such Desires " may be satisfied by the Law " of Nature, but of Men for " Males, differing from them " only in Age; and if any " thing be speciously faid con-

" cerning Love and heavenly

" Venus, those Names are used."

" only for a Cover." Tertul-

(a) To put a virtuous Name,

lian concerning the Soul, preferring the Christian Wisdom to that of Socrates, adds. "Not "bringing in new Damons, "but driving out the old; "not corrupting Youth, but "instructing them in all the "Goodness of Modesty."

(b) Commending the Company of Women, &c] See Plato, as in other Places, so more particularly in his IVth Republick

(c) When even Brute Creatures, &c.] See Pliny, Book X. Chap. 33. "The Actions of Doves are mightily taken notice of by these, upon the fame Account; their Customs are the same, but the highest Degree of Modesty belongs specially to them; Adulteries are not known to either of them, they do not violate the Fidelity of Wedlock." Concerning the conjugal Chastity of Ring-Doves, see Porphyry in his IIId Book against eating living Creatures.

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Children is destroyed? The Hebrew Law indeed forbad all Uncleanness, (a) but a Man was allowed to have more Wives than one at a time, and the Husband had a Power (b) to put away his Wife. for any Cause whatsoever; which is the Custom at this Day among the Mahometans: And formerly the Greeks and Latins took fo great a Liberty, that (c) the Laconians and Cato permitted others to have their Wives for a time. But the Law of Christ, which is most perfect, strikes at the very Root of Vice, and (d) accounts him guilty before God (who can see into and judge the Hearts of Men,) that lusts after, though he has not committed the Crime; or that attempts the Chastity of any Woman, or looks upon her with fuch Defires. because all true Friendship is lasting, and not to be broke; he would, with very good Reason, have That to be so (e) which contains the Union of their Bodies, as well as the Agreement of their Minds; and which, without doubt, is more convenient for a right Education of their Children. Among the Heathen, some few Nations were content with one Wife, as the Germans and Romans; and in this they are (f) followed by the Christians: Namely,

(a) But a Man was allowed, &c.] This appears from Deut. XVII. 16, 17. XXI. 15. 2 Sam. XII. 8. So the Hebrews understood the Law; and Chrysofom 1 Cor. XI. and Augustine, Book III. Chap. 12. concerning the Christian Doctrine; and others of the Ancients. Josephus, who best understood the Law, says in the XVth of his Antiquities, It was the Custom of our Fathers to have many Wives.

(b) To put arway bis Wife,

&c.] Deut. XXIV. 1, 2, 3, 4. Levit. XXI. 14.

(c) The Laconians and Cato, &cc.] See Herodotus Book VI. and Plutarch in his Cato Uticensis, and Lycurgus.

(d) Accounts him guilty before od, &c.] Matt. V. 28.

(e) Which contains the Union, &c.] Matt. V. 3. XIX. 9.

(f) Followed by the Christians, &c.] Paul the Apostle, 1 Cor. VII. 4. Lactantius's Institutions VI. 23. Hieronymus 2-gainst Oceanus.

that the Wife having refigned herself entirely to her Husband, may be (a) recompensed with a like Return; (b) that the Government of the Family may be better managed by one Governor, and that different Mothers might not bring a Disturbance in amongst the Children.

SECT. XIV. About the Use of temporal Goods.

To come now to the Use of those things which are commonly called Goods; we find Thest allowed by some heathen Nations, (c) as the Egyptians, (d) and Spartans; and they who did not allow it in private Persons, did scarce any thing else in the publick; as the Romans, of whom the Roman Orator said, (e) if every one should have his Due restored to him, they must go back to the very Cottages. Indeed, there was no such thing amongst the Hebrews; but they were permitted (f) to take Usury

(a) Recompensed with a like Return, &c.] Salust well expresses it, in his Jugarthine War. "Amongst those that have many Wives, there is but little Affection, because the Mind is distracted with a Multitude, so as to have

"none for an intimate Companion; but they are all
equally esteemed of no Value." Ammianus concerning
the Persians, Book XXIII. By
means of various Lusts, divided
Love grows faint. And Claudian, in his Gildonick War.

For they regard no Ties, no facred Pledge, But their Affection is in Number loft.

(b) That the Government, &c.] Euripides in his Andromacha, rightly apprehends and expresses them both.

(c) As the Egyptiant, &c] See Diodorus Siculus's History, Book I.

(d) And Spartans, &c. See Plutarch in his Lycurgus. (e) If every one should bave, &c] Lactantius, in his Epitome, Chap. 1. cites the Words of Tully to this Purpose, out of his IIId Republick.

(f) To take Usury of Strangers, &c.] Deut. XXIII. 19.

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Usury of Strangers, that the Law might in some Measure be fitted to their Disposition; and therefore, amongst other things, (a) it promised Riches to them that obeyed it. But the Christian Law not only forbids (b) all kind of Injustice towards any Persons; but also forbids us (c) setting our Affections upon perishing things; because our Mind is of fuch a Nature that it cannot diligently attend to the Care of two things, each of which requires the whole Man, and which oftentimes draw him contrary ways: And besides, (d) Sollicitousness in procuring and preferving Riches, is attended with a certain Slavery and Uneafiness, which fpoils that very Pleasure which is expected from Riches; (e) but Nature is fatisfied with a very few things, and those such as can easily be procured, without any great Labour or Charge. And, if God has granted us fomething beyond this, we are not commanded to cast it into the Sea, (f) as some Philosophers imprudently did; nor to let it lie useless by us, nor yet to lavish it away: But out of it to supply the Wants of other Men, (g) either by giving (b) or lending to those that ask it; (i) as becomes those who believe themselves not to be Proprietors of these things, but only Stewards and Deputies of the Most High God their Parent; for

(a) It promised Riches, &c] Levit. XXVI. 5. Deut XXVIII. 4,5,6,7,8,11,12.

(b) All kind of Injustice, &c.] Matt. VII. 12. Ephes. V. 3.

(c) Setting our Affections, &c]
Matt. VI. 24. and the following Verses, XIII. 22. Luke
VIII. 14. 1 Tim. VI. 9.

(d. Sollicitousness in procuring, &c.] Matt. VI. 34. Philip IV. 6.

(e) But Nature is fatisfied, &c.] 1 Tim. VI. 7.8.

(f) As some Philosophers, &c.] Laertius and Suidas affirm this of Aristippus, and Philostratus of Crates.

(g) Either by giving, &c]

Matt. V. 42.

(b) Or lending, &c] In the fame Matt. Luke VI. 35.

(i) As becomes those, &c.]
1 Tim. VI, 17, 18.

for a Kindness well bestowed, (a) is a Treasure full of good Hope, against which neither the Wickedness of Thieves, nor Variety of Accidents, can prevail any thing. An admirable Example of which fincere and undiffembled Charity, the first Christians afford us, when things were lent from fo great a Diftance as (b) Macedonia and Achaia, in order to supply the want of those in Palastine; as if the whole World had been but one Family. And here this Caution is added also in the Law of Christ; (c) that no Hope of Recompense or Honour, ought to diminish from our Liberality; because, if we have regard to any thing else but God, (d) it takes away his Acceptance. And, left any one should pretend, as is commonly done, to cloak his Sparingness, as if he were afraid he should want what he has, when he comes to be an old Man, or if any Misfortune should befal him; the Law promises, (e) that a particular Care shall be taken of those who keep these Precepts: And, that they may the more rely upon it, reminds them of (f) the remarkable Providence of God, in providing for wild Beafts and Cattle, in adorning Herbs and Flowers; and that it would be an unworthy thing in us, not to believe fo good, fo powerful a God, nor to trust him any further than we would do a bad Debtor, of whom we never think ourfelves fecure without a Pledge.

SECT.

⁽a) Is a Treasure, &c.] Matt. VI. 20.

⁽b) Macedonia and Achaia, &c.] Rom. XV 25, 26. and the following Verses. 2 Cor. IX. 1, 2, 3, 4 Philip IV. 18.

⁽c) That no Hope of Recompense, &c.] Matt, VI. 1, 2. Luke XIV. 12.

⁽d) It takes away his Acceptance, &c] See the forecited Place in Matt.

⁽e) That a particular Care, &c] Matt. VI. 32. Luke XII. 7. XXI. 8.

of God, &c.] Matt. VI. 26,

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SECT. XV. Concerning Oaths.

OTHER Laws forbid Perjury; (a) but this would have us entirely to abstain from Oaths, except upon Necessity; and to have so great Regard to Truth in our common Conversation, (b) that there should be no need of requiring an Oath of us.

SECT. XVI. Concerning other Actions.

And indeed there is nothing excellent to be found in the Philosophick Writings of the Greeks, or in the Opinions of the Hebrews, or of any other Nation, which is not contained here, and moreover ratified by divine Authority. For instance; concerning (c) Modesty, (d) Temperance, (e) Goodness, (f) Moral Virtue, (g) Prudence, (b) the Duty of Governors and Subjects, (i) Parents and Children, (k) Masters and Servants, (l) Husbands and Wives; and particularly, abstaining from those Vices, which under a Shew of Virtue deceived many of the Greeks and Romans, viz. (m) the Defire

(a) But this would have us, &c.] Matt. V. 33, 34, 35, 36, 37. Jam. V. 12.

(b) That there should be no weed, &c,] See the forementioned Place of Matth.

(c) Modesty, &c.] 1 Pet.

(d, Temperance, &c.] Tit. II.

(e) Goodness, &c] 2 Cor. VI. 6. Gal. V. 22. Colos. III. 12. 1 Cor. XIII. 4.

(f) Moral Virtue, &c.] Phil. IV. 8. I Tim. II. 2. III. 4. Tit. II. 7.

(g) Prudence, &c.] Matt. X. 16. Ephef. 1. 8. (b) The Duty of Governors, &c] 1 Tim. II. 2. Rom. XIII. 1 Pet II. 13, 17.

(i) Parents and Children, &c.] Colof. III. 20, 21. Ephef. VI. 1, 2, 3, 4.

k) Masters and Servants, &c] Ephes VI. 5, 6, 7, 8, 9, 10. Colos III. 22, 23, 24, 25.

(1) Husbands and Wives, &c.] Ephes. V. 22, 23, 24, 25, 28, 33. Colos. III. 18, 19. 1 Tim.

(m) The Defire of Honour, &c.] Matt. XVIII. 4. XXIII. 12. Luke XIV. 11. XVIII. 14. John V. 44. Ephef. IV. 2. Colof. fire of Honour and Glory. The Sum of it, is wonderful for its fubftantial Brevity; (a) that we should love God above all things, and our Neighbour as ourselves, that is, (b) we should do to others, as we would have them do to us. haps fome may object against what we have now faid of the Excellency of Christ's Commands; the great Difference of Opinions amongst Christians, from whence have arisen so many various Sects.

SECT. XVII. An Answer to the Objection, drawn from the many Controversies among st Christians.

But the Answer to this is evident: There are scarce any Arts but the same thing happens to them, partly through the Weakness of human Nature, and partly because Men's Judgment is hindered by Prejudices: But for the most part, this Variety of Opinions is limited within certain Bounds, in which Men are agreed; and whereby they determine Doubts: As in the Mathematicks, it is a Dispute whether the Circle can be squared or no; but whether, if you take Equals from Equals, the Remainder will be equal, this admits of no Difpute: And thus it is in natural Philosophy, Phyfick, and other Arts. So the Difference of Opinions that is amongst Christians, cannot hinder their Agreement in the principal things, that is, (c) those

Colof. II 18. III. 23. I John II. 16. Phil. II. 3. 1 Theff. II.

6. 1 Pet I. 24. V. 5.
(a) That we should love God, &c.] Matt. IX. 18. XXII. 37, 39. Luke X. 27. Rom. XIII. 9, 10, 11. Gal. V. 14. James II. 8.

(b) We should do to others, &c] Matt. VII. 12. Luke VI. 31. This was commanded by the Emperor Alexander; see Dion, and he that wrote the Life of this Emperor in Latin.

(c) Those Commands, &c.] We may add also in those Opinions that are necessary, and upon which the Observation of Commands depends, fuch as are mentioned in the most ancient

Creeds

Commands, by which we have now recommended the Christian Religion: And the Certainty of these appears from hence, that those who being highly enraged against one another, have fought for Matter of Disagreement, never ventured to go fo far as to deny, that these were the Precepts of Christ; no, not even they who would not direct their Lives according to this Rule. And if any fhould attempt to contradict these, he ought to be looked upon to be like those Philosophers who denied that Snow was white. For as These were confuted by their Senses, so are They by the Confent of all Christian Nations, and by those Books which were wrote by the first Christians, and those after them, who were followed by Learned Men, and fuch who bore Testimony to the Faith of Christ by their Death. For that which all these acknowledge to be the Doctrine of Christ, ought to be accounted fo by all fair and equal Judges; for the fame Reason that we believe Plato, Xenophon, and other Disciples of Socrates, concerning the Opinions of Socrates; and the Schools of the Stoicks, for what Zeno delivered.

SECT. XVIII. The Excellency of the Christian Religion, further proved from the Excellency of its Teacher.

THE third Thing wherein we faid the Christian Religion exceeds all other Religions that are, or can be imagined, in the Manner in which it was delivered and propagated: In the Confideration of which Particular, the first Thing that offers it felf, is

Creeds which are extant in Irenæus and Tertullian, and what we now call the Apostles Creed, as I have somewhat

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more fully shown in that little Piece annexed hereto, concerning the Choice of our Opinion, &c. Sect. IV. Le Clerc. is the Author of this Doctrine. The Authors of the Gracian Wisdom and Knowledge, themselves confessed that they alledged scarce any Thing for Certainty, because Truth was sunk, as it were, (a) to the Bottom of a Well; (b) and the Mind, as dim-sighted in regard to Divine Things, as the Eyes of an Owl in the Sun-shine. Beside, there was hardly any of them but was addicted to (c) some particular Vice: Some were (d) Flatterers of Princes, others devoted to (e) the Embraces of Harlots, others to (f) snarling Impudence; and one great Argument of the Envy and Hatred they all had against one another, is their (g) quarrelling about Words,

(a) To the Bottom of a Well, &c.] It was a Saying of Democritus, That Fruth laid at the Bottom of a Well, as we find in Tully's Academical Questions, and in other Writers.

(b) And the Mind as dimfighted, &c.] See Aristotle's Metaphysicks, Book II. ch. 1. "As the Eyes of a Batt are dazled at the Light in the

"Day-time; so is the Under"standing in our Soul, con"founded at the plainest

" Things in the World.

(c) Some particular Vice, &c.] Socrates is most commended by the Consent of all; yet Cvril in his VIth Book against Julian, sets before us, in the Words of Porphyry, the great

degree of Anger he discovered in his Words and Sayings

(d) Flatterers of Princes, &c.]

Plato and Ariftippus.

e) The Embraces of Harlots, &c.] Zeno the chief of the Stoicks, was addicted to the Love of Men; and Plato, Arifictle, Epicurus, Arifiippus, and almost all of them to the Love of Women; witness Athenaus's Books, III and XIII. Lacrtius and Lactantius. Theognis mentions it of himself in many Places.

(f) To fnarling Impudence, &cc.] Whence they were called

Cynicks.

(g) Quarrelling about Words, &c.] This is well observed by Timon Phliasius.

O wretched Mortals, nought but Sin and Flesh, Always deceived with Words and sierce Contests; Vain Men, like empty Bladders, puff'd with Wind. And again,

Sharp Contest walks about with mighty Noise, Sister of Mortal Hatred and Confusion; e

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Words, or Things of no Moment; and as good an Argument of their Coldness and Indifferency in the Worship of God, did yet lay him aside, and paid Divine Worship to others whom they believed to be no Gods; (a) making that the Rule of their Religion, which was publickly received. And, as for the Reward of Piety, they could affirm nothing for certain; as appears from (b) the last Dispute of Socrates a little before his Death. Mahomet, the Author of that Religion, which has spread itself so far, (c) abandoned himself to Lust

'Till wandring to and fro, at last She fix Her self in Humane Breasts, and raise their Hopes,

And again,

Who has inflamed them with fuch deadly Strife? The Noisy Multitude, who Silence hate, From whom the Plague of Tattle has its Rife.

You will find these Verses in Clemens, Strom. V. in Eusebius at the end of his Preparation, and in Theodoret's IId Discourse.

(a) Making that the Rule, &c.] Xenophon in his VIth Memorab. recites the Oracle by which the Gods are commanded to be worshipped according to the Laws of every City. Here we may repeat the Words of Seneca, before quoted out of Augustine; after which Augustine adds these: He worshipped that which he blamed; he did that aubich he condemned, and that which be found Fault with, be paid Adoration to. According to what Plato fays in his Timæus, and other Places; and Perplyry in that Place of Eufabius's Preparat. Book IV. ch. 8. that it is dangerous to speak the Truth in Divine Matters before the Vulgar. The Fear of which Danger, both in the Greek and Latin, and Barbarian Philosophers, prevailed over the fincere Profession of the Truth; which Thing alone, is sufficient to hinder any one from thinking that such Men were to be followed in every Thing. Justin Martyr, in his Exhortation to the Greeks, observes this of Plato.

(b) The last Dispute of Socrates, &c.] See what we have before quoted concerning him.

(c) Abandoned bimself to Lust, &c] See what is faid in the VIth Book.

all his Life long, which his Friends themselves do not deny. Neither did he give any Affurance whereby it might appear, that those Rewards he promised, which consisted in Feasts and Women, would ever really be; fince they do not pretend to fay, that he is restored to Life again in his Body; fo far from that, that it now lies buried in Medina. But Moses, the Hebrew Lawgiver, was an excellent Person, however not entirely free from Faults; for with great Reluctance he would scarce (a) undertake an Embaffy to the king of Egypt, though at the Command of God; and he discovered some (b) Diftrust of God's Promise concerning striking Water out of the Rock, as the Hebrews acknowledge. And he partook of scarce any of those Rewards which he promifed to his People by the Law, (c) being driven to and fro in Defart Places by continual Tumults, (d) and never entering the happy Land. But Christ is described by his Disciples, (e) to be without any manner of Sin: (f) nor could he ever be proved to have committed any, by the Testmonies of others: And whatever he commanded others, (g) he performed himself;

(a) Undertake an Embassy, &c.] Exodus IV. 2, 10, 13,

(b) Distrust of God's Promise, &c., Numb. XX. 12.

(c) Being driven to and fro, &c.] Exodus XXII. Numb. XI. XII. XIV. XVI. XX. XXV.

(d) And never entering the happy Land, &c.] Numb. XX.
12. Deut. XXXIV. 4.

(e) To be without any manner of Sin, &c.] John VIII. 46. X. 32. 2 Cor. V. 21. 1 Pet. II. 22. Heb. IV. That his Piety was commended by the Oracle among the Gentiles, we shall show in the VIth Book.

(f) Nor could be ever be proved, &c.] Origen observes this in his IIId Book against Celsus.

(g) He performed bimself, &c.]
Lactantius in the end of his
Institutions well observes: That
he not only showed the Way, but
walked before in it, lest any one
should dread the Path of Virtue
on the account of its Difficulty.

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for he faithfully fulfilled all Things that God commanded him; (a) he was most fincere in the whole Course of his Life; he was the (b) most patient of Injuries and Torments, as is evident from his Punishment on the Cross; he was so great a Lover of Mankind, of his Enemies, even of those by whom he was led to Death, (c) that he prayed to God for them. And the Reward that he promifed to his Followers, he was possessed of himself, in a most eminent manner; as is declared and proved by certain Testimony. (d) Many saw, heard, and handled him after he was returned to Life again: (e) He was taken up into Heaven in the Sight of Twelve; And that he there obtained the highest Power, is manifest from hence; that he endued his Disciples with a (f) Power to speak those Languages which they had never learned; and (g) with other miraculous Gifts (b) as he promifed them, when he departed from them: All which

(a) He was most sincere, &c.] 1 Pet. II. 22.

(b) Most patient of Injuries, &c.] Mat. XXVI. 50, 52. John VIII. 23. Ads VIII. 32.

(c) That he prayed to God for them, &c.] Luke XXIII. 34.

(d) Many faw, beard, and bandled him, &c.] John XX. 27, 28, 29. John I. Epist. I. Mat. XXVII. Mark XVI. Luke XXIV. 1 Cor. XV. 3. 4,

5, 6, 7, 8. (e) He was taken up into Heaven, &c.] Mark XVI. 19. Luke XXIV. 51, 52. Atts I. 9, 10, 11. alfo Aas VII. 55. IX. 3, 4, 5. XXII. 6. 1 Cor. XV. 8.

(f) A Power to Speak those

Languages, &c.] Ads II. 3, 4. X. 46. XX. 6. 1 Cor. XII. 10, 28, 30. XIII. 1, 8. XIV. 2, 4, 5, 6, 9, 13, 14, 18, 19. 22, 23, 27, 39.

(g) And with other Miraculous Gifts, &c.] Alls III. V. III. IX. X. XI. XIII. XIV. XVI. XIX. XX. XXI. XXXVII. Rom. XV. 19. 2 Cor. XII. 12. Heb. II 4. The Truth here-of is shown by Justin in his Dispute with Trypho; by Ireneus, Book II. by Tertullian, in his Apology; by Origen, in his VIIth Book against Celsus; by Lactantius and others.

(b) As he promised them, &c.]
John XIV. 12. XVII. 21.
Mark XVI. 17.

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put together show, that there is no reason to doubt of his Faithfulness, or of his Power to recompense us with that Reward he has promised. And hence it is we collect, that this Religion exceeds all others in this Particular also; that the Author of it performed himself, what he commanded; and was possessed of what he promised.

From the wonderful Propagation of this Religion.

We come now to the Effects of the Doctrine by him delivered; which indeed, if rightly confidered, are such, that if God has any Regard or Care of humane Affairs, this Doctrine cannot possibly but be thought Divine. It was agreeable to Divine Providence, to cause That to spread the surthest which is in it self best. And this has happened to the Christian Religion, which, we our selves see, is taught all over Europe; (a) even the surther Corners of the North not exempted; (b) and no less throughout, all Asia, (c) even in the Islands in the Sea belonging to it, (d) thro' Egypt also (e) and Ethiopia, (f) and some other Parts of Africa, (g) and at last through America. Nor is this done

(a) Even the further Corners of the North, &c.] See Adam Bremensis and Helmoldus, and the Writers concerning Iceland.

(b) And no less throughout all Asia, &c.] See the Acts of the general Councils.

(c) Even the Islands in the Sea, &c.] See Osorius in his Lustianicks.

(d. Through Egypt also, &c.]
This appears from the Acts of
the General Councils; from
the antient Ecclesiastical Histories, and particularly Euse-

bius, VI. 34. out of the Cop-

(e) And Ethiopia, &c.] See Franciscus Alwaresius.

(f) And some other Parts of Africa, &c.] See Tertullian, Coprian, Augustin, and the Acts of the African Councils; especially that Council, which is subjoined to the Works of Cyprian.

(g) And at last through America, &c] See Acosta and others who have wrote about the Affairs of America.

now only, but was so of old, as the History of all Ages testify, the Books of the Christians, and the Acts of Synods; and at this Day there is a Tradition preserved amongst the Barbarians, (a) of the Journies and Miracles of Thomas (b) and Andrew, and the other Apostles. And (c) Clemens, (d) Tertullian,

(a) Of the Journies and Miracles of Thomas, &c.] See Abdias, Book IX. Eusebius's Ecclesiastical History, Book I. towards the end; and Book II. ch. 1. and the beginning of Book III. Russians, Book X. ch 9. Add to these, Osorius and Linschotius, concerning the Affairs of East-India; and Freita cencerning the Empire of the Lusstanians in Asia: The Sepulchre of this Apostle is now to be seen in the Country of Coromandel.

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(b) And Andrew, &c.] See Eusebius in the Beginning of his forementioned IIId Book, and Origen upon Genesis.

(c) Clemens, &c.] He fays, Strom. V. That Christ was known in all Nations.

(d) Tertullian, &c.] In his Ist Book against the Jews. "In "whom else have all Nations believed, but in Christ, who "lately came? In whom have "all these Nations believed, "Parthians, Medes, Elamites, and the Dwellers in Mesopotamia, Armenia, Phrygia, "Cappadocia; the Inhabitants

" of Pontus and Afsa, and Pam" phylia; they that dwell in
" Egypt, and they who live
" in the Country of Africa,
" beyond Cyrene; Romans and
" Strangers; Jews and other

" Nations in Jerusalem; the " different forts of People in " Getulia; the many Countries " of the Moors; all the Bor-" ders of Spain; the different " Nations of Gaul; and those " Places of Britain, which " the Romans could not come " at, are yet subject to Christ; " the Sarmatæ, and Dæci, " and Germans and Scythians; " and many other obscure Na-" tions, and many Provinces " and Islands unknown to us, " fo many that they cannot be " reckoned? in all which Pla-" ces, the Name of Christ, who " lately came, reigns." Pre-fently after, he shows how much larger the Kingdom of Christ was in his Time, that is, the end of the fecond Century, than those of Old. buchadnezzar's, Alexander's, or the Romans: " The Kingdom " of Christ overspreads all Pla-" ces, is received every where, " in all the above-named Nations (he had mentioned the " Babylonians, Parthians, In-" dians, Ethiopia, Asia, Ger-" many, Britain, the Moors, " Getulians and Romans) it is " in great Esteem : He reigns " every where, is adored in

" all Places, is divided equally

" amongst them all."

(a) and others have observed, how far the Name

(a) And others, &c.] Irenæus, who was ancienter than Tertullian, Book I. Chap. 3. " For " though there be different " Languages, the Power of " Tradition is the fame; nei-" ther the Churches founded " in Germany, have any other " Belief, or any other Tradi-" tion: Nor yet those in Ibe-" ria, nor those among the " Celtæ, nor those which are " in the East, nor those in " Egypt, nor those in Lybia, " nor those that are esta-" blished in the Middle of the " World: But like the Sun " which God created, and is " one and the fame through-" out the whole World: So " the Light, the preaching " of the Truth, shines every " where, and enlightens all " Men, who are willing to " come to the Knowledge of " the Truth" And Origen's Homily upon the IVth of Ezekiel. " The miserable Jews " confess that these things " were foretold of the Pre-" are foolishly ignorant of his "Person, though they see " what is faid of him fulfilled; " for when did the British " Land, before the coming of " Christ, agree in the Worship " of one God? When did the " Country of the Moors, when " did the whole World toge-" ther do fo?" And Arnobius, Book II. " The Powers " which they faw with their " Eyes, and those unheard-of

" Effects which were openly " produced, either by him, " or which were proclaimed " by his Disciples throughout " the whole World, subdued " those violent Appetites, and " caused Nations and People, "and those whose Manners " were very different, to con-" fent with one Mind to the " same Belief; For we might " enumerate, and take into " our Account, those things " which were done in India " among the Seræ, Perfians " and Medes, in Arabia, E-" gypt, in Afia, Syria, among " the Galatians, Parthians, " Phrygians, in Achaia, Ma-" cedonia, Epirus; in those " Islands and Provinces sur-" veyed by the East and " Western Sun; and lastly in " Rome, the Mistress of the " World." And Athanafius, in his Synodical Epistle, which we find in Theodoret, Book IV. Chap. 3. mentions the Christian Churches in Spain, Brirain, Gaul, Italy, Dalmatia, Myfia. Macedonia, Greece, Africa, Sardinia, Cyprus, Crete, Pamphylia, Lysia, Isauria, Egypt, Lybia, Pontus and Cappadocia And Theodoret in his VIIIth Discourse against the Greeks, fpeaks thus concerning the Apostles: "When they were " conversant in the Body, they " went about fometimes to " one fort, and fometimes to " another; sometimes they dis-" coursed to the Romans, some-" times to the Spaniards, and " fomeof Christ was famous in their times amongst the Britains, Germans, and other distant Nations. What Religion is there that can compare with it, for the Extent of its Possession? If you answer, Heathenism: That indeed has but one Name, but is not one Religion: For they do not all worship the same thing; for some worship the Stars, others the

" fometimes to the Celtans; " but after they returned to " him that fent them, all en-" joyed their Labours without " exception; not only the Romans, and they that loved the " Roman Yoke, and were fub-" ject to their Government, " but also the Perfians, and Sey-" thians, and Massegatæ, and " Sauromatæ, and Indians, " and Ethiopians; and to speak " in one Word, the Borders of the whole World." And again in his IXth Book, amongst the converted Nations, he reckons the Persians, the Massagetæ, the Tibareni, the Hyrcani, the Caspians and Scythians. Hieronymus in the Epitaph of Nepotian, reckons among the Christians, the Indians, Persians, Goths, Egyptians, Bessians, and the People elothed with Skins: In his Epistle to Leta, he reckons up the Indians, Persians, Æthiopians, Armenians, Hunns, Scythians and Getans: And in his Dialogue between an Orthodox Man and a Luciferian, he mentions the Britains, Gauls, the East, the People of India, the Iberians, the Celtiberians, and the Æthiopians. And Chryfostom in his VIth Homily upon 1 Cor. fays, " If they were

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" not worthy to be believed " in what they faid, how " should their Writings have " fpread all over barbarous " Countries, even to the In-" dians, and those Countries beyond the Sea?" And again, in his last Homily upon Pentecost. "The Holy Spirit " descended in the Shape of " Tongues, divided its Doc-" trine among the feveral Cli-" mates of the World; and by " this Gift of Tongues as it " were by a particular Com-" mission, made known to e-" very one the Limits of that " Command and Doctrine that " was committed to him." And again in his famous Oration, concerning Christ's being God: "We must fay then, that " a mere Man, could not in " fo short time have over-" fpread the World, both Sea " and Land; nor have so called " Men to fuch things, who " were with-held by evil Cuf-" toms, nay, possessed with " Wickedness: Yet he was " sufficient to deliver Mankind from all these, not only " Romans, but also Persians, and all barbarous Nations." See also what follows, which is highly worth reading. K 3

the Elements, others Beasts, others things that have no Existence; neither are they governed by the same Law, nor under one common Master. The Jews indeed, though very much scattered, are but one Nation; however, their Religion has received no remarkable Increase since Christ: Nay, their own Law is made more known by the Christians than by themselves. Mahometanism is settled in very many Countries, but not alone; for the Christian Religion is cultivated in those same Countries, and in some Places by a greater Number: Whereas, on the contrary, there are no Mahometans to be found in many Parts where the Christian Religion is.

Considering the Weakness and Simplicity of those who taught it in the first Ages.

WE come next to examine, in what manner the Christian Religion made such a Progress, that in this Particular also it may be compared with others. We fee most Men are disposed to comply with the Examples of Kings and Rulers, especially if they be obliged to it by Law, or compelled by Force. To these the Religions of the Pagans, and that of the Mahometans, owe their Increase. But they who first taught the Christian Religion, were not only Men without any Authority, but of low Fortune, Fishers, Tent-makers, and the like: And yet by the Industry of these Men, that Doctrine, within thirty Years, or thereabouts, foread not only through (a) all Parts of the Roman Empire, but as far as the Parthians and In-And not only in the very Beginning, but for almost three hundred Years, by the Industry of private Persons, without any Threats, without any Entice-

⁽A) All Parts of the Roman Empire, &c] Rom. XV. 19.

Enticements, nay; opposed as much as possible by the Power of those who were in Authority, this Religion was propagated fo far, that it became the greatest Part of the Roman Empire, (a) before Constantine professed Christianity. They among the Greeks who delivered Precepts of Morality, at the fame time rendered themselves acceptable by other Arts; as the Platonicks, by the Study of Geometry; the Peripateticks, by the History of Plants and Animals; the Stoicks by Logical Subtilty; the Pythagoreans, by the Knowledge of Numbers and: Harmony. Many of them were endued with admirable Eloquence, as Plato, Zenophon and Theophrastus. But the first Teachers of Christianity had no such Art. (b) Their Speech was very plain without any Enticements; they declared only the Precepts, Promises and Threats in bare Words; wherefore, fince they had not in themselves any Power answerable to such a Progress, we must of Necessity allow that they were attended with Miracles; or that the fecret Influence of God favoured their Undertaking, or both.

SECT. XIX. And the great Impediments that bindred Men from embracing it, or deterred them. from professing it.

To which Confideration we may add this, that the Minds of those who embraced the Christian Religion

(a) Before Constantine professedChristianity,&c] Tertullian faid in his time, Apology II.
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" have filled all Places belong-

" Tribes, Companies, the Pa-

" lace, Senate and Forum; we " have left you only your

"Temples."

[&]quot; ing to you, your Cities, "Islands, Castles, Towns,

[&]quot; Councils, your very Camps,

⁽b) Their Speech was very plain, &c.] This was wisely observed by Chrysostom, on I Col. I. 17. and by Theodoret, after the Words now quoted.

Religion taught by these Men, were not entirely free and unprejudiced from any established Rule of Religion, and confequently very pliable; as they were who first embraced the Heathen Rites. and the Law of Mabomet: And much less were they prepared by any foregoing Institution; as the Hebrews were rendered fit for the Reception of the Law of Moses, by Circumcision, and the Knowledge of one God. But, on the contrary, their Minds were filled with Opinions, and had acquired Habits, which are a fecond Nature, repugnant to these new Instructions; having been educated and confirmed by the Authority of Laws, and of their Parents, in the Heathen Mysteries, and Tewish Rites. And besides this, there was another Obstacle as great, namely the most grievous Sufferings, which it was certain they who professed Christianity must endure, or be in fear of, upon that Account: For fince fuch Sufferings are highly difagreeable to humane Nature, it follows, that those things which are the Cause of such Sufferings, cannot be received without great Difficulty. The Christians, for a long time, were kept out of all Places of Honour, and were moreover fined, had their Goods confiscated, and were banished: But these were small things; they were condemned to the Mines, had the most cruel Torments that it was possible to invent, inflicted upon them; and the Punishments of Death were fo common, that the Writers of those times relate that no Famine, no Pessilence, no War, ever confumed more Men at a time. Neither were they the ordinary kinds of Death: (a) But burning of them

that Christians ought to have inflicted on them. Lastantius mentions them, Book V. Chap. 7.

⁽a) But burning of them alive, &c.] Domitius Ulpianus a famous Lawyer, wrote feven Books about the Punishments

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them alive, crucifying them, and fuch like Punishments, which one cannot read or think of without the greatest Horror: And this Cruelty, which, without any long Interruption, and that not every where, continued in the Roman Empire almost till the time of Constantine, and in other Places longer; was fo far from diminishing them, that on the contrary, their Blood was called the Seed of the Church, they fo increased as they were cut off. Here therefore let us compare other Religions with The Greeks and other Heathens, Christianity. who are wont to magnify their own Matters, reckon a very few that fuffered Death for their Opinions; fome Indian Philosophers, Socrates, and not many more; and it can hardly be denied, but that in these famous Men, there was some Defire of transmitting their Fame to Posterity. But there were very many of the common People, scarce known to their Neighbours, among the Christians, who suffered Death for their Opinion; Women, Virgins, young Men, who had no Defire nor probable Hopes that their Name would continue; and indeed there are but a few whose Names remain in the Martyrologies, in comparifon of the Number of them that suffered for this Cause, and are (a) reckoned only by the Heap. Further, very many of them might have escaped this Punishment by some small Dissimulation, such as throwing a little Frankingense upon the Altar; which

(a) Reckoned only by the Heap, &c.] As the innocent Company of three hundred at Carthage, mentioned in the XXIVth Roman Martyrology of Augustus; very many in Africa, under Severus; under Valerian, at Antioch; and in Arabia, Cappa-

docia and Mesopotamia, in Phrygia, in Pontus, under Maximin, at Nicomedia, in Numidia, at Rome, in Thebais, Tyre, Trevers under Dioclesian, in Persis under Cabada and Sapores. All which are mentioned in the Martyrology, without any Names. which cannot be affirmed of them, who, whatever private Opinions they had in their Minds, yet in their outward Actions, conformed themselves to the Customs of the Vulgar. So that to suffer Death for the Honour of God, could scarce be allowed to any but the Jews and Christians; and not to the Jews after Christ's time; and before. only to a very few, compared with the Christians; more of which fuffered Punishment for the Law of Christ in one Province, than ever there did Yews; all whose Sufferings of this kind may almost be reduced to the times of Manesses and Antiochus. Wherefore, feeing the Christian Religion, in this particular alfo, infinitely exceeds others; it ought justly to be preferred before them. It must be inferred from fuch a Multitude of every Age and Sex, in fo many different Places and Times, who refused not to die for this Religion; that there was fome great Reason for such a constant Resolution, which cannot be imagined to be any other, but the Light of Truth, and the Spirit of God.

An Answer to those who require more and stronger Arguments.

Ir there be any one who is not fatisfied with the Arguments hitherto alledged for the Truth of the Christian Religion, but desires more powerful ones; he ought to know, (a) that different things

(a) That different things, &c.] See Aristotle's Ethicks to Nicomachus Book I. " It is " sufficient if a thing be made " appear according to the fub-" ject matter of it, for the " same Evidence is not to be " expected in all things." And in the latter part of his first Metaphys the last Chap. " Ma-

" thematical Certainty is not " to be met with in all things." And Chalcidius on the Timæus, according to the Opinion of Plato. "A Disposition to be-" lieve, precedes all Doctrines; " especially if they be afferted, " not by common, but by " great and almost divine " Men." must have different kinds of Proof; one sort in Mathematicks, another in the Properties of Bodies, another in doubtful Matters, and another in Matters of Fact. And we are to abide by that, whose Testimonies are void of all Suspicion: Which is it be not admitted, not only all History is of no surther Use, and a great Part of Physick; but all that natural Affection, which is betwixt Parents and Children, is lost, (a) who can be known no other way. (b) And it is the Will of God, that those things which he would have us believe, so that that Faith should be accepted from us as Obedience, should not so evidently appear, as those things we perceive by our Senses, and by Demonstration;

(a) Who can be known no other way, &c.] Thus Homer, For no Man knows of whom it is be's born.

That is, with the most exact kind of Knowledge.

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(b) And it is the Will of God, &c] There are two forts of Propositions in the Christian Religion; one fort of which may be philosophically demonstrated, the other cannot. Of the former are fuch as these: The Existence of God, the Creation of the World, a Divine Providence; the Goodness and Advantage of the Precepts of Religion; all which are capable of a Demonstration, and are actually demonstrated by Grotius and others, so that a Man must renounce his Reafon or else admit them. But those Passions which are contrary to them, hinder Unbelievers from receiving them, because if they should own them to be true, they must subdue

those Passions, which they are unwilling to do, because they have been fo long accustomed to them. Of the latter Sort, are the historical Facts upon which the Truth of the Gofpel depends, and which are explained by Grotius, and proved by historical Arguments. Which same Arguments would be allowed to be good by Unbelievers, in the same manner as they do the Proofs of all those Histories which they believe, though they did not fee the Facts; if they were not hindered by the Prevalence of their Passions, and which they must entirely subdue, if such Arguments came once to take place. See a little Book of mine in French concerning Infidelity. Le Clerc.

ftration; but only fo far as is fufficient to procure the Belief, and perfuade a Man of the thing, who is not obstinately bent against it: So that the Gofpel is, as it were, a Touch-stone, to try Mens honest Dispositions by. For fince those Arguments, which we have brought, have gained the Affent of fo many good and wife Men; it is very manifest, that the Cause of Infidelity in others, is not from the want of Proof, but from hence, (a) that they would not have that feem true, which contradicts their Passions and Affections. It is a hard thing for them lightly to esteem of Honours and other Advantages; which they must do, if they would receive what is related concerning Christ, and for that Reason think themselves bound to obey the Precepts of Christ. And this is to be discovered by this one thing, that they receive many other historical Relations as true, the Truth of which is established only upon Authorities, of which there are no Marks remaining at this time: As there is in the History of Christ, partly by the Confession of the Jews, which are now left; partly by the Congregation of Christians, every where to be found; for which there must of Necessity have been fome Cause. And fince the long Continuance of the Christian Religion, and the Propagation of it fo far, cannot be attributed to any human Power, it follows, that it must be attributed to Miracles: Or if any one should deny it to have been done by Miracles; this very thing,

(a) That they would not have that feem true, &c.] Chrysoftom treats very handsomely of this in the Beginning of 1 Cor. Chap. 3. And to Demetrius he

fays, that they do not believe the Commandments, proceeds from their Unwillingness to keep them.

that (a) it should without a Miracle gather so much Strength and Power, ought to be looked upon as greater than any Miracle.

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BOOK

BOOK III.

SECT. I. Of the Authority of the Books of the New Testament.

E who is perfwaded of the Truth and Excellency of that Religion which Christians profess, having been convinced either by the Arguments before offered, or by any other besides them; in order to understand all the several Parts of it, he must go to the most antient Books, which contain this Religion; and they are what we call the Books of the New Testament, or rather Covenant: For it is unreasonable for any one to deny that That Religion is contained in those Books, as all Christians affirm; since it is fit that every Sect, good or bad, should be believed in this Affertion, that their Opinions are contained in this or that Book; as we believe the Mahometans, that the Religion of Mahomet is contained in the Alcoran: Wherefore, fince the Truth of the Christian Religion has been proved before, and at the fame Time it was evident that it was contained in these Books; the Authority of these Books is fufficiently established by this single Thing: However, if any one defire to have it more particularly made appear to him, he will first lay down that common Rule amongst all fair Judges, (a) That He who would difprove any Writing which has been received for many Ages, is obliged to bring Arguments,

(a) That he who would &c] See Baldus in his Rubrick concerning the Credibility of Wri-

tings, and Gailus, Book II. Obs. CXLIX. Numb. 6 and 7, and those he there cites.

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ments that may diminish the Credibility of such a Writing; which, if he cannot, the Book is to be defended, as in Possession of its own Authority.

SECT. II. The Books that have any Names affixed to them, were writ by those Persons whose Names they bear.

We fay then, that the Writings, about which there is no Dispute amongst Christians, and which have any particular Person's Name affixed to them, are that Author's whose Title they are mark'd with; because the first Writers, such as Justin, Irenaus, (a) Clemens, and others after them, quote these Books under those Names: And besides, (b) Tertullian fays that in his Time fome of the Original Copies of those Books were extant. And because all the Churches received them as fuch, before there were any publick Councils held: Neither did any Heathens or Jews raise any Controversy, as if they were not the Works of those whose they were said to be. And (c) Julian openly confesses, that those were Peter's, Paul's, Matthew's, Mark's and Luke's,

(a) Clemens, &c.] There is only Clemens's Epittle to the Corinthians extant, in which he quotes Places of the New Testament, but does not name the Writers; wherefore Clemens's Name might have been omitted; and so might Justin's, who is not used to add the Names. Le Clerc.

(b) Tertullian fays, &c.] In his Prescription against the Hereticks, Let any one who would exercise his Curiosity rather in the Affair of his Salvation, let him run over the Apostolical Churches, over which the Seats of the Apo-

files have now the Rule in their respessive Places, in which the Authentick Letters themselves are recited. And why might not the Hand of the Apostles be then extant, when Quintilian says that in his Time Cicero's Hand was extant; and Gellius says the same of Virgil's in his?

(c) Julian openly confesses, &c.] The Place is to be iten in Cyril's Xth Book. (See also our Annotations, in the Differtation on the IV Evangelists, added to the Harmony of the Gospels, Le Clerc)

Luke's, which were read by the Christians under those Names. No Body in his Senses makes any Doubt of Homer's or Virgil's Works being theirs, by reason of the constant Testimony of the Greeks concerning the one, and of the Latins concerning the other; how much more then ought we to stand by the Testimony of almost all the Nations in the World, for the Authors of these Books?

SECT. III. The Doubt of those Books that were formerly doubtful, taken away.

THERE are indeed in the Volume we now use, fome Books which were not equally received from the Beginning; (a) as the Second of Peter, that of James, and Jude, two under the Name of John the Presbyter, the Revelations, and the Epistle to the Hebrews: However, they were acknowledged by many Churches, as is evident from the ancient Christians, who use their Testimony as facred; which makes it credible, that those Churches, which had not those Books from the Beginning, did not know of them at that Time, or else were doubtful concerning them; but having afterwards learned the Truth of the Thing, they began to use those Books after the Example of the rest; as we now fee done in almost all Places: Nor can there be a fufficient Reason imagined, why any one should counterfeit those Books, when nothing can be gathered from them, but what is abundantly contained in the other Books that are undoubted.

(a) As the Second of Peter, &c] However, Grotius himfelf doubted of this; the Reafons of which Doubt, he himfelf gives us in the Beginning of his Annotations upon this Epittle. But though one or

two Epistles could be called in Question, this would not render the rest doubtful; nor would any Part of the Christian Faith be desective, because it is abundantly delivered in other Places. Le Chrc.

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SECT. IV. The Authority of those Books which have no Name to to them, evident from the Nature of the Writings.

THERE is no Reason why any one should detract from the Credibility of the Epistle to the Hebrews, upon this Account only, because we do not know who wrote it; and fo likewife of the two Epistles of John, and the Revelation; because some have doubted whether John the Apostle wrote them, or another of the fame Name. (a) For in Writers, the Nature of the Writings is more to be regarded than the Name. Wherefore we receive many Historical Books, whose Authors we are ignorant of, as that of Cefar's Alexandrian War; viz. because we see, that whoever the Author was, he lived in those Times and was present at those Matters: So likewise ought we to be satisfied, when those who wrote the Books we are now speaking of, testify that they lived in the first Age, and were endued with the Apostolical Gifts. And if any one should object against this, that these Qualities may be feigned, as may the Names in other Writings; he would fay a Thing that is by no means credible, viz. that they who every where press the Study of Truth and Piety, should without any Reason bring themselves under the Guilt of a Lie; which is not only abhorred by all good Men, (b) but was punished with Death by the Roman Laws.

(a) For in Writers, &c.] It had been more proper to fay in Writings, or Books, which is the Meaning of Grotius, as appears from what follows. Le. Clerc.

(b) But was punished with Death, &c.] See L Falsi No-

minis, D. de Lege Cornelia; and Paul, Book V. Sent. Tit. XXV. Sect. 10 and 11. See Examples of this Punishment, at the end of the Books of Valerius Maximus, and in Capitolinus in Pertinax.

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SECT. V. That these Authors wrote what was true, because they knew the Things they wrote about.

It is certain therefore, that the Books of the New Testament were wrote by those whose Names they bear, or by fuch Persons as they profess themfelves to be; and it is moreover evident, that they had a Knowledge of Things they wrote about, and had no Defire to fay what was false; whence it follows, that what they wrote must be true, because every Fallity preceeds either from Ignorance, or from an ill Intention. Matthew, John, Peter and Jude, were of the Company of those Twelve, which Jesus chose to be Witnesses of his Life and Doctrines: (a) So that they could not want the Knowledge of those Things they relate: The fame may be faid of James, who either was an Apostle, or as others would have it, (b) a near Relation of Jesus, and made Bishop of Jerusalem by the Apo-Itles. Neither could Paul be deceived through Ignorance, concerning those Doctrines which he professes were revealed to him by Jesus himself reigning in Heaven; neither could he be deceived in the Things which he performed himfelf; no more could Luke, who was his (c) inseparable Companion in his Travels. This fame Luke could eafily know what he wrote concerning the Life and Death of Jesus, because he was born in a neighbouring Place, and had travelled through Palestine,

phus also. (Add to these Eusebius, H. E. Book II. Ch. 1. and 23.)

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fes,

⁽b) So that they could not want the Knowledge, &c.] John XV. 27. also 1 Epist. I. Acts I. 21, 22.

⁽a) Anear Relation of Jesus, &c.] So others, and they not a few, think; and St. Chry-sostom every where. See Jose-

⁽b) Inseparable Companion, &c.] See Acts XX. and the following, Colos. IV. 14. 2. Tim. IV. 11. Philem. 24.

where he fays (a) he fpake with them who were Eye-Witnesses of these Things. Without doubt there were many others (besides the Apostles with whom he was acquainted,) who were then alive, having been healed by Jesus, and who had seen him die, and come to Life again. If we believe Tacitus and Suetonius, concerning those Things which happened long before they were born, because we rely upon their diligent Enquiry; how much more reasonable is it to believe this Author, who fays he had every Thing from Eye-Witneffes? (b) It is a constant Tradition that Mark was a continual Companion of Peter; fo that what he wrote, is to be esteemed as if Peter himself, who could not be ignorant of those Things, had dictated it: Befides, almost every Thing which he wrote, is to be found in the Writings of the Apostles. Neither could the Writer of the Revelations be deceived in those Visions which he says (c) were caused from Heaven; (d) nor he to the Hebrews, in those Things which he professes he was taught, either by the Spirit of God, or by the Apostles themfelves.

SECT. VI. And because they would not say what was false.

THE other Thing we affirmed, viz. that they would not fpeak an Untruth; belongs to what was before treated of, when we shewed the Credibility of

(a) He spake with them, &c.] In the Preface of his Gospel

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(b) It is a confiant Tradition, &c] Irenæus, Book III. ch. 1. and Clemens in his Hypotyposes, cited in Eusebius's Ecclefiastical History.

(c) Were caused from Heaven, &c.] Rev. I. 1, 2. 1V. 1. and the following XXII. 18, 19, 20, 21.

(d) Nor he to the Hebrews, &c.] Heb. II. 4. V 14. XIII.

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of the Christian Religion in general, and of the H1ftory of Christ's Resurrection. They who would disprove Witnesses in this Particular relating to their Disposition and Will, must of necessity allege fomething to make it credible, that they fet their Mind against the Truth. But this cannot be faid here; For if any one should object that their own Cause was concerned; he ought to examine upon what Account it was their Cause; Certainly not for the fake of getting any Advantage, or fhunning any Danger; when, on the Account of this Profession, they lost all Advantages, and there was no Dangers which they did not expose themfelves to. It was not therefore their own Caufe, unless out of Reverence to God, which certainly does not induce any Man to tell a Lie, especially in a Matter of fuch Moment, upon which the Eternal Salvation of Mankind depends. We are hindred from believing fuch a wicked Thing of them, both by their Doctrines, which are in every part (a) full of Piety; and by their Life, which was never accused of any evil Fact, no, not by their Enemies, who only objected their Unskilfulness against them, which is not at all apt to produce a Falsity. If there had been in them the least Dishonesty, they would not have set down their own Faults to be eternally remembred; (b) as in the

(a) Full of Piety, &c.] And abhor Lying, John XIV. 17. XV. 26. XVI. 13. XVII. 17, 19. XVIII. 37. Acts XXVI. 25. Rom. I. 25. 2 Thef. II. 20. 1 John I. 6, 8. II. 4, 21. 2 Cor. VI. 8. Eph. IV. 15, 25. Colof III. 9. Rev XXII. 15. 2 Cor. II. 31. Gal. I. 20. Obferve how industriously St. Paul distinguishes those Things

which are his own, and those which are the Lord's, 1 Cor. VII. 10, 12 how cautious in speaking of what he saw, whether he saw them in the Body, or out of the Body, 2 Cor. XII.

(b) As in the Flight of them all, &c] Mat. XXVI. 34, 56.

and (a) in Peter's thrice denying him.

SECT. VII. The Credibility of these Writers further confirmed, from their being famous for Miracles.

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But on the contrary, God himself gave remarkable Testimonies to the Sincerity of them; by working Miracles, which they themselves and their Disciples (b) publickly avouched with the highest Affurance; adding the Names of the Persons and Places, and other Circumstances; the Truth or Falsity of which Affertion might easily have been discovered by the Magistrates Enquiry; amongst which Miracles, this is worthy Observation, (c) which they constantly affirmed, of their speaking Languages they had never learned, before many thousand People; and healing in a Moment Bodies that were diseased, in the Sight of the Multitude; nor were they at all afraid, tho' they knew at that Time, that the Jewish Magistrates were violently fet against them; and the Roman Magistrates very partial; who would not overlook any Thing that afforded Matter of traducing them as Criminals, and Authors of a new Religion; nor did any of the Iews or Heathens in those nearest Times, dare to deny that Miracles were done by these Men: Nay, Phlegon, who was a Slave of the Emperor Adrian, (d) mentions the Miracles of Peter in his Annals: And

(a) In Peter's thrice denying Him, &c.] Mat. XXVI. 69. and the following; Mark XIV. 66. and the following; Luke XXII. 54. and the following.

(b) Publickly avouched, &c.] See the Acts of the Apostles throughout, and 2 Cor. XII.12.

(c) Which they constantly af-

firmed, &c. 7 The Places are

quoted before.

(d) Mentions the Miracles of Peter, &c.] Book XIII. As Origen fays in his IId Book against Celfus. This is that Phlegon whose Remains we have yet, concerning Miracles, and long-lived Men.

And the Christians themselves in those Books, wherein they give an Account of the Grounds of their Faith, before the Emperors, Senate, and Rulers (a) speak of these Facts, as things known to every Body, and about which there could be no Doubt: Moreover, they openly declare that the wonderful Power of them (b) remained in their Graves for some Ages; when they could not but know, if it were salse, that they could easily be disproved by the Magistrates to their Shame and Punishment. And these Miracles, now mentioned at their Sepulchres, were so common, and had so many Witnesses, (c) that they forced Porphyry to confess the Truth

(a) Speak of these Fasts as things, &c.] The Places are very many, especially in Origen. See the whole VIIIth Chap. of Augustine's XXIId Book of the City of God.

(b) Remained in their Graves, &c.] The Miracles at the Sepulchres of holy Men, then began to be boafted of, when the Christians having the Power in their Hands, began to make an Advantage of the Martyrs and other dead Bodies in those Churches in which they were buried. Wherefore I would not have this Argument made use of, lest we diminish from the Credibility of certain Miracles, by these doubtful or fictitious ones. Every one knows how many Stories are related after the IVth Century, about this Matter. But Origen does not mention any fuch Miracles: but in his VIIth Book against Celfus fays, Very many Miracles of the Holy Spirit were manifested at the Beginning of Jesus's Doctrine, and after bis Ascension, but afterwards they were fewer; however there are now some Footsteps of them in some few, whose Minds are purified by Reason, and their Actions ogreeable thereto. Who can believe that so many Miracles should be done in one or two Centuries after Origen, when there was less need of them? Certainly it is as reafonable to derogate from the Credibility of the Miracles of the IVth and Vth Centuries, as it would be impudent to deny the Miracles of Christ and his Apostles. These Miracles could not be afferted without Danger; those could not be rejected without Danger, nor be believed without Profit to those who perhaps forged them; which is a great Difference. Le Clerc.

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(c) That they forced Porphyry, &c.] See Cyril's Xth Book against Julian, and Hieronymus against a Book of Vigilantius.

Sect. 7, 8, 9. the Christian Religion. 151 of them. These things which we have now alleged, ought to satisfy us: But there are abundance more Arguments, which recommend to us the Credibility of these Books.

SECT. VIII. And of their Writings; because in them are contained many things which the Event proved to be revealed by a Divine Power.

For we find in them many Predictions concerning things which Men could not possibly know of themselves, and which were wonderfully confirmed by the Event; (a) such as the sudden and universal Propagation of this Religion; (b) the perpetual Continuance of it; (c) that it should be rejected by very many of the Jews, (d) and embraced by Strangers; (e) the Hatred of the Jews against those who professed this Religion; (f) the severe Punishments they should undergo upon the Account of it; (g) the Siege and Destruction of Jerusalem and the Temple, and (b) the fore Calamities of the Jews.

SECT. IX. And also from the Care that it was fit God should take, that false Writings should not be forged.

To what has been faid may be added, that if it be granted, that God takes care of human Affairs.

(a) Such as the fudden, &c.]
Matt XIII. 33. and following
Verses. Luke X. 18. John XII.
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(b) The perpetual Continuance of it, &c] Luke I. 33. Matt. XXVIII. 20. John XIV. 16.

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(c) That it should be rejected, &c. Matt. XXI. 33. and following Verses; XXII. at the Beginning. Luke XV. 11. and following Verses.

(d) And embraced by Strangers, &c.] In the fame Places, and

alfo Matt. VIII. 2. XII. 21. XXI. 43.

(e) The Hatred of the Jews,

&c.] Matt. X. 17.

(f) The severe Punishments, &c.] Matt. X. 21, 39. XXIII.

(g The Siege and Destruction &c.] Mat. XXIII. 38. XXIV. 16. Luke XIII. 34. XXI. 24.

(b) And the fore Calamities of the Jews, &c] Matt. XXI.
33. and following Verses.
XXIII. 34. XXIV. 20.

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fairs, and especially those that concern his own Honour and Worship; it is impossible he should fuffer fuch a Multitude of Men, who had no other Defign than to worship him with Sincerity, to be deceived by false Books. And, after there did arise several Sects in Christianity, there was scarce any found, who did not receive either all, or most of these Books, except a few which do not contain any thing particular in them; which is a very good Argument why we should think that nothing in these Books could be contradicted; because those Sects were fo inflamed with Hatred against each other, that whatfoever pleafed one, for that very Reason displeased another.

SECT. X. A Solution of that Objection, that many Books were rejected by some.

THERE were indeed amongst those who were willing to be called Christians, a very few who rejected all those Books which seemed to contradict their particular Opinion; fuch as they who out of Hatred to the Jews, (a) spoke ill of the God of the Jews, of the Maker of the World, and of the Law: Or, on the contrary, out of fear of the Hardships that the Christians were to undergo, (b) sheltered themselves under the Name of Jews, (c) who might profess their Religion with-

(a) Spoke ill of the God of the Jews, &c.] See Irenaus, Book I. Chap. 29. Tertullian against Marcion, and Epiphanius concerning the same.

(b) Sheltered themselves under the Name, &c.] See Gal. II. 2. VI. 13, 14. Philip. III. 18. Irenaus Book III. Chap. 28. Epiphanius concerning the Ebionites.

(c) Who might profess their Religion, &c.] Acts 1X. 20. XIII. and many times in that Book. Philo against Flaccus; and concerning the Embassy, Josephus every where. To Josephus every where. which may be added L. Generaliter, D. de Decurionibus, and Lib. I. C. de Judæis. Tertullian, in his Apology, fays, But the Jews read openly;

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out Punishment. (a) But these very Men were disowned by all other Christians every where, (b) in those times, when all pious Persons that differed from one another, were very patiently born with, according to the Command of the Apostles. The first fort of these Corrupters of Christianity are, I think, fufficiently confuted above, where we have fhewn that there is but one true God, whose Workmanship the World is: And indeed it is sufficiently evident from those very Books which they, that they might in some measure appear to be Christians, receive; (c) such as the Gospel of St. Luke in particular: It is, I say, evident, that Christ preached the same God, which Moses and the Hebrews worshipped. We shall have a better Opportunity to confute the other fort, when we come to oppose those who are Jews, and willing to be called fo. In the mean time I shall add only this, that the Impudence of those Men is very furprising, who undervalue the Authority of Paul, when there was not any one of the Apostles who founded more Churches; nor of whom there were fo many Miracles related, at that time when, as was before observed, the Facts might be easily inquired into. And if we believe his Miracles,

they generally purchase Leave by a Tribute, which they gather upon all Sabbath Days.

(a) But these very Men were dissouned, &c.] Tertullian, in his Ist against Marcion, says, You cannot find any Church of Apostolical Order, who are not Christians out of regard to the Creator.

(b) In those times, &c.] See what will be faid of this Matter at the End of the VIth

Bood. Add also Iraneus's Epistle to the Victor, and what Hieronymus writes concerning it in his Catalogue; and Cyprian in his African Council. Judging no Man, nor removing any one from the Right of Communion, for his differing in Opinion.

(c) Such as the Gospel of St. Luke, &c] Tertullian in his VIth Book against Marcion, makes it appear very plainly.

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what Reason is there why we should not believe him in his heavenly Visions, and in his receiving his Instructions from Christ? If he was so beloved of Christ, it cannot possibly be, that he should teach any thing disagreeable to Christ, that is, any thing false; and that one thing which they find fault with in him, namely his Opinion concerning the Freedom procured to the Hebrews from the Rites formerly injoined by Moses, there could be no Reason for his teaching it, but the Truth; (a) for he was circumcifed himself, (b) and obferved most of the Law of his own accord: And for the fake of the Christian Religion, (c) he performed things much more difficult, and underwent things much harder than the Law commanded, or that he had Reason to expect upon the Account of it; (d) and he was the Cause of his Disciples doing and bearing the fame things; Whence it is evident, he did not deliver any thing to please the Ears of his Hearers, or for their Profit, when he taught them, (e) instead of the Jewish Sabbath, to spend every Day in Divine Worship; instead of the small Expence the Law put them to, (f) to bear the Lofs of all their Goods; (g) and instead of offering Beafts to God, to offer their own Blood

(a For he was circumcifed,&c.]
Philip III. 5.

(b) And observed most of the Law, &c.] Alls XVI 3. XX. 6. XXI. and the following Chap.

(c) He performed things, &c]
2 Cor XI. 23. and the following Verses; and every where in the AAs. See also 1 Cor.
XI. 3. 2 Cor. XI, 30. XII.

(d) And be was the Cause,

&c] A&i XX. 29. Rom. V. 3. VIII. XII. 12. 2 Cor. I. 4, 8. II 4. VI. 4. 1 Theff. I. 6. 2 Theff. I. 6.

(e) Instead of the Jewish Sabbath, &c.] Acts II. 46. V. 42. 1 Tim. V. 5. 2 Tim. I. 3.

(f) To bear the Loss of all, &c.] 2 Cor. VI. 4. XII. 10. (g) And instead of offering Beasts, &c.] Rom. VIII. 36. 2 Cor. IV. 11. Phil. I. 20.

And Paul himself openly affures us, (a) that Peter, John and James gave him their right Hands, in Token of their Fellowship with him; which, if it had not beed true, he would not have ventured to fay fo, when they were alive, and could have convicted him of an Untruth. Except only those therefore, which I have now mentioned, who fcarce deferve the Name of Christians; the manifest Consent of all other Assemblies, in receiving these Books, beside what has been already faid concerning the Miracles which were done by the Writers of them, and the particular Care of God about things of this Nature; is fufficient to induce all impartial Men, to give Credit to thefe Relations; because they are used to believe many other historical Books, which have not any Testimonies of this kind; unless very good Reason can be given to the contrary, which cannot be done

SECT. XI. An Answer to the Objection, of some things being contained in these Books, that are impossible.

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For if any one should say, that there are some things related in these Books, that are impossible to be done; (b) we have before shown, that there are some things which are impossible to be done by Men, but are possible with God; that is, such as do not include any Contradiction in themselves; amongst which things, are to be reckoned those which we account most wonderful, the Power of working Miracles, and calling the Dead to Life again; so that this Objection is of no Force.

⁽a) That Peter, John, and (b) We have before shewn, James, &c] Gal. II. 9. And &c.] Book II.

1 Cor. XV. 11. 2 Cor. XI. 5.

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SECT. XII. Or disagreeable to Reason.

Nor is there more Heed to be given to them, who fay, that there are some Doctrines to be found in these Books, which are inconsistent with right Reason. For first, this may be disproved by that great Multitude of ingenious, learned and wife Men, who have relied on the Authority of these Books from the very Beginning: Also every thing that has been shewn in the first Book to be agreeable to right Reason, viz. that there is a God, and but one, a most perfect Being, all-powerful, loving, wife, and good; that all things which are, were made by him; that his Care is over all his Works, particularly over Men; that he can reward those that obey him, after this Life; that we are to bridle fenfual Appetites; that there is a natural Relation betwixt Men, and therefore they ought to love one another: All these we may find plainly delivered in these Books. To affirm any thing more than this for certain, either concerning the Nature of God, or concerning his Will, (a) by the mere Direction of human Reason, is an unfafe and fallible thing, as we may learn from the many Opinions of the Schools different from one another, and of all the Philosophers. Nor is this at all to be wondered at; for if they who dispute (b) about the Nature of their own Minds, fall into fuch widely different Opinions; must it not necesfarily be much more fo with them, who would determine any thing concerning the Supreme Mind, which is placed so much out of our Reach? If they

(b) About the Nature of their

works, Book IV. or the Opinions of the Philosophers. And Stobaus's Physicks, Chap. XI.

⁽a) By the mere Direction of, &c.] Matt XI. 27. Rom.XI. 33, 34, 35. 1 Cor. II. 11, 16.

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they who understand human Affairs, affirm it dangerous (a) to pry into the Councils of Princes, and that therefore we ought not to attempt it; who is fagacious enough to hope, by his own Conjectures to find out which it is, that God will determine of the various kinds of those things that he can freely will? Therefore Plato faid very well, that (b) none of these things could be known without a Revelation: And there can be no Revelation produced, which can be proved truly to be fuch, by greater Testimonies than those contained in the Books of the New Testament. There is so far from being any Proof, that it has never yet been afferted, that God ever declared any thing to Man concerning his Nature, that was contradictory to these Books; nor can there be any later Declaration of his Will produced, that is credible. And if any thing was commanded or allowed, before Christ's time, of those fort of things which are plainly indifferent, or certainly not at all obligatory of themselves, nor plainly evil; this does not oppose these Books; (c) because in such things the former Laws are nulled by the latter.

(a) To pry into the Councils of Princes, &c.] Tacitus has it in the VIth of his Annals.

(b) None of these things could be known, &c.] The Place is in his Phadon, and also in Timaus. It was well said by Ambrose. Who should I rather believe concerning God, than God himself?

(c) Because in such things,&c.] The latter Constitutions are more walld than the former. It is a Saying of Modestinus, L. Ultima, D. de Constitutionibus Principum. Tertullian, I think, says he, that in human Consti-

tutions and Decrees, the latter are more binding than the former. And in his Apology: Ye lop and bew down the ancient and foul Wood of the Laws, by the new Axes of the Decrees and Edicts of the Princes. And concerning Baptism. In all Things we are determined by the latter; the latter things are more binding than those that went before. Plutarch, Sympos. IX. In Decrees and Laws, in Compacts and Bargains, the latter are esteemed stronger and sirmer than the former.

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SECT. XIII. An Answer to this Objection, that some Things are contained in these Books which are inconsistent with one another.

It is objected by some, that the Sense of these Books, is sometimes very different: But whoever fairly examines this Matter, will find that on the contrary this is an Addition to the other Arguments for the Authority of these Books; that in those Places which contain any Thing of Moment, whether in Doctrine or History, there is every where such a manifest Agreement, as is not to be found in any other Writers of a Sect; (a) whether they be fews, (b) or Greek Philosophers, (c) or Physicians, (d) or Roman Lawyers; in all which we very often find, that not only they of the same Sect contradict one another, (e) as Plate and Xenephon do, (f) but very often the same Writer sometimes afferts one Thing, and sometimes another; as

(a) Whether they be Jews, &c.] The different Opinions amongst whom, as they are to be seen in other Places, so likewise in Manasses the Son of Israel, a very learned Man in this fort of Learning, in his Books of the Creation and Resurrection.

(b) Or Greek Philosophers, &c.] See the forecited Book of the Opinion of the Philosophers

(c) Or Physicians, &c.] See Galen of Sects, and of the best Sect; and Celsus of Physick, in the Beginning; to which the Spagirici may be added.

(d) Or Roman Lawyers, &c.] There was a remarkable Difference of Old, between the Sabiniani and Proculiani; and now betwixt those who follow Bariolus and his Followers, and those who follow Cujacius and others who were more learned. See Gabriel's Common, more Common, and most Common Sentences.

(e) As Plato and Xenophon do, &c.] See Xenophon's Epifile to Æschines, the Disciple of Socrates. Athaneus I. Lacrtius's Life of Plato; and Gellius, Book XIV.

(f) But very often the fame Writer, &c.] Many have shewn this of Aristotie; and others of the Roman Lawyers.

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if he had forgot himself, or did not know which to affirm: But these Writers, of whom we are speaking, all urge the fame Things to be believed, deliver the fame Precepts, concerning the Life of Christ, his Death, and Return to Life again; The main and principal Things are every where the fame. And as to some very minute Circumstances, which make nothing towards the main Thing, we are not wholly at fuch a Loss for a fair Reconciliation of them, but that it may easily be made; tho' we are ignorant of some Things, by reason of the Similitude of Things that were done at different Times, the Ambiguity of Names, one Man's or Place's having many Names, and fuch like. Nay, this very Thing ought to acquit these Writers of all Suspicion of Deceit; because they who bear Testimony to that which is false, (a) are used to relate all Things fo by Agreement, that there should not be any Appearance of Difference. And, if, upon the Account of some small Difference, which cannot be reconciled, we must immediately difbelieve whole Books; then there is no Book, especially of History, to be believed; and yet Polybius, Halicarnassensis, Livy, and Plutarch, in whom such Things are to be found, keep up their Authority amongst us in the principal Things; how much more reasonable then is it, that no such Thing should destroy the Credibility of those, whom we fee, from their own Writings, to have always a very

(a) Are used to relate all Things, &c.] This is what the Emperor Adrian affirms; in Witnesses we are to examine whether they offer one and the same præmeditated Speech: L. Testium D. de Testibus. Spe-

culator, lib. I. parte IV. de Tege in pr. n. 81. A very exact Knowledge, of all Circumstances, is not necessary in a Witness. See Luke I. 56. III. 23 John II. 6. VI. 10, 198 XIX. 14.

very great Regard to Piety and Truth? There remains another Way of confuting Testimonies, from contrary external Testimonies.

SECT. XIV. An Answer to the Objection from external Testimonies: Where it is shown they make more for these Books.

But I confidently affirm, that there are no fuch Things to be found; unless any one will reckon amongst these, what is faid by those who were born a long while after, and they fuch who professed themselves Enemies to the Name of Christ, and who therefore ought not to be looked upon as Witnesses. Nay, on the contrary, though there is no need of them, we have many Testimonies, which confirm fome Parts of the History delivered in these Books. Thus that Jesus was crucified, that Miracles were done by him and his Disciples, both Hebrews and Heathens relate. Most clear Testimonies of Josephus, published a little more than forty Years after Christ's Death, are now extant, concerning Herod, Pilate, Festus, Felix, John the Baptist, Gamaliel, and the Destruction of Ferusalem; which are exactly agreeable to what we find amongst the Writers of the Talmud concerning those Times: The Cruelty of Nero towards the Christians is mentioned by Tacitus: And formerly there were extant Books of private Persons, (a) such as Phlegon, and

(a) Such as Phlegon, &c.] Book XIII. of his Chronicon or Olympiads, in these Words "In "the fourth Year of the CCIId

" feen in the Heavens; and
there was a great Earthquake
his bithynia, which overturned a great Part of Ni-

[&]quot; Olympiad there happened the greatest Eclipse of the

[&]quot; Sun that ever was known; there was such a dark Night

[&]quot; at the Sixth Hour of the Day, that the Stars were

[&]quot; cæa." These Words are to be seen in Eusebius's and Hieronymus's Chronicon. And Origen mentions the same Thing, Trast. XXXV. upon Mat. and in his IId against Celsus.

(a) and publick Acts, to which the Christians appealed; (b) wherein they agreed about the Star that appeared after the Birth of Christ; about the Earthquake, and the preternatural Eclipse of the Sun at full Moon, about the Time that Christ was crucified.

SECT. XV. An Answer to the Objection of the Scriptures being altered.

I fee no other Objection can be made against these Books; unless it be that they have not continued to be the same, as they were at the Beginning. It must be owned, that as in other Books, so in these, it might happen, and has happened, that through Carelesness or Perverseness in the Transcribers, some Letters, Syllables, or Words, may be changed, omitted, or added. (c) But it is very unreasonable

(a) And publick Alls, &c.] See Tertullian's Apology, CXXI. This Misfortune which has befallen the World, you find related in your Mystical Books.

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(b) Wherein they agreed, &c.] Chalcidius the Platonist, in his Commentary on Timœus. "There is another more Holy " and more Venerable History, " which relates the Appear-" ance of a new Star, not to " foretell Diseases and Death, " but the Descent of a venera-" ble God, who was to pre-

" Mortals; which Star the " Wise Men of Chaldea ob-" ferving as they travelled in

" ferve Mankind, and to show

" Favour to the Affairs of

" the Night, and being very well skilled in viewing the " Heavenly Bodies, they are " faid to have fought after the " New Birth of this God; and

" having found that Majesty " in a Child, they paid him

"Worship, and made such "Vows as were agreeable to fo great a God."

(c) But it is very unreasonable, &c] This is now very manifest, from the most accurate Collection of the various Readings of the New Teltament, and especially from the Edition of Dr. Mills. Tho' there is a great Variety, yet no new Doctrine can be raised from thence, nor no received one confuted; no History of any Moment, in regard to the Truth of the Christian Religion, which was before believed from the Books of the New Testament, is from thence to

unreasonable, that because of such a Difference of Copies, which could not but happen in fo long time, there should arise any Controversy about the Testament or Book itself; because both Custom and Reason requires, that that should be preferred before the rest, which is to be found in the most antient Copies. But it can never be proved, that all the Copies are corrupted by Fraud, or any other way, especially in those Places which contain any Doctrine, or remarkable Point of History; for there are no Records that tell us that they were fo. nor any Witnesses in those Times: And if, as we before observed, any thing be alleged by those who lived a long Time after, and who shew themost cruel Hatred against those who were Defenders of these Books; this is to be looked upon as Reproach, and not Testimony. And this which we have now said, may fuffice in Answer to those who object that the Scripture may have been altered: Because he that affirms this, especially against a Writing which has been received fo long and in fo many Places, (a) ought himself to prove that which he presumes. But that the Folly of this Objection may more plainly appear, we will show that That which they imagine to be, neither is, nor can be done. have before proved these Books to have been wrote by those whose Names they bear; which being granted, it follows that one Book is not forged for the fake of another. Neither is any remarkable Paffage altered; for fuch an Alteration must have fome-

be rejected; nor any that was before unknown, to be collected from the various Readings. And what is faid of the Books of the New Testament, the same we are to conceive said of the Old Testament. Le

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(a) Ought himself to prove, &c | L. ult. C. de Edicio Divi Adriani tollendo. y 3

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fomething defigned by it, and then that Part would plainly differ from those other Parts and Books which are not altered, which is no where to be feen; nay, as we observed, there is a wonderful Harmony in the Sense every where. Moreover, as foon as any of the Apostles or Apostolical Men, published any Thing; doubtless the Christians took great Care to have many Copies of it, as became pious Persons and such as were desirous of preserving and propagating the Truth to Posterity; and these were therefore dispersed, as far as the Name of Christ extended itself, through Europe, Asia, and Egypt, in which Places the Greek Language flourished; and, as we before observed, some of the original Copies were preferved for two hundred Years. Now no Book, of which fo many Copies had been taken, that were kept not by fome few private Persons, but by the Care of whole Churches, (a) can be corrupted. To which we may add, that in the very next Ages, these Books were translated into the Syriac, Æthiopic, and Latin Tongues, which Versions are now extant, and do not any where differ from the Greek Books in any Thing of Moment. And we have the Writings of those who were taught by the Apostles themselves, or their Disciples, who quote a great many Places of these Books in that Sense which we now understand them. Nor was there at that Time, any one in the Church of fo great Authority, as to have been obeyed, if he had defigned to alter any Thing; as .

(a) Can be corrupted, &c]
That is, so as that it should
run through all the Copies,
and corrupt all the Versions;
for otherwise wicked Men, who
are obstinately bent on their
own Opinions, may here and

there corrupt their own Copies; as not only Marcion did, but also some Library-keepers, who had a better Apprehension; as we have shown in our Ars Critica, Part III. Sect. 1. C. XIV. Le Clerc.

is fufficiently manifest from the Liberty taken by Irenaus, Tertullian, and Cyprian, to differ from those who were of the highest Rank in the Church. And after the Times now mentioned, many others followed, who were Men of great Learning, and as great Judgment; who, after a diligent Enquiry, received those Books, as retaining their original Purity. And further, what we now faid concerning the different Sects of Christians, may be applied here also; that all of them, at least all that own God to be the Creator of the World, and Christ to be a new Lawgiver, make use of these Books as we now have them. If any attempted to put in any Thing, they were accused of Forgery by the rest. And that no Sect was allowed the Liberty to alter these Books according to their own Pleasure, is sufficiently evident from hence, that all Sects fetched their Arguments against the rest from hence. And what we hinted concerning the Divine Providence, relates as much to the principal Parts, as to the whole Books; that it is not agreeable thereto, that God should suffer so many thousand Men, who were regardful of Piety, and fought after eternal Life with a fincere Intention, to fall into an Error that they could not possibly avoid. And thus much may fuffice for the Books of the New Testament, which if they were alone extant, were fufficient to teach us the True Religion.

SECT. XVI. The Authority of the Books of the Old Testament.

But fince God has been pleased to leave us the Records of the Jewish Religion, which was True of Old, and affords no small Testimony to the Christian Religion; it is not foreign to our Purpose, to see upon what Foundation the Credibility of these is built. That these Books are theirs to whom they

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are ascribed, appears in the same Manner as we have proved of Our Books. And they whose Names they bear, were either Prophets, or Men worthy to be credited; such as Esdras, who is supposed to have collected them into one Volume, at that Time when the Prophets Haggai, Malachi, and Zacharias were yet alive. I will not here repeat what was said before, in Commendation of Moses. And not only that first Part delivered by Moses, as we have shewn in the first Book, but the later History is confirmed by many Pagans.

(a) Thus the Phanician Annals mention the Names

(a) Thus the Phoenician Annals, &c.] See what Josephus cites out of them, Book VIII. Ch. 2. of his Antient History; where he adds, that if any one would fee the Copies of those Epistles, which Solomon and Hirom wrote to each other, they may be procured of the publick Keepers of the Records at Tyrus, (we must be cautious how we believe this; however see what I have said upon Kings V. 3) There is a remarkable Place concerning David, quoted by Josephus, Book VII. Ch 6. of his Antient History, out of the IVth of Damascenus's History. " A long " while after this, there was a " a certain Man of that Coun-" try, who was very powerful, " his Name was Adadus, who " reigned in Damascus, and " the other Parts of Syria, ex-" cept Phanice: He waged " War with David King of "Judea, and having fought many Battles, the last was " at Euphrates, where he was

" overcome: He was ac-" counted one of the best of " Kings for Strength and Va-" lour: After his Death, his " Children reigned for Ten "Generations, each of them " continuing his Father's Go-" vernment and Name; in " the fame Manner as the " Egyptian Kings are called " Ptolemy's. The Third be-" ing the most potent of them " all, being willing to recover " the Victory his Grandfather " had loft, made War upon " the Jews, and laid waste " that which is now called " Samaria." The first Part of this History we have in 2 Sam. VIII. 5. 1 Chron. XVIII. and and the latter Part in 1 Kings XX. where fee Fosephus. This Adadus is called by Josephus, Adar; and Adores by Justin, out of Trogus. Eusebius in his Gospel Prepar. Book IV. Ch. 30. tells us more Things concerning David, out of Eupolemus. And the forementioned Tosephus in the same Chap. and Names of David and Solomon, and the League they

in his Ist against Appion, brings this Place out of Dius's Phanician History. " After Abiba-" lus's Death, his Son Hirom " reigned; this Man increased " the Eastern Part of the City; " and much enlarged the City; " and he joined Jupiter Olym. " pius's Temple to the City, " which before flood by itself " in an Island, by filling up " the Space between; and he " adorn'd it with the Gifts of " Gold offered to the Gods; " he also went up to Libanus, " and cut down Wo d to a-" dorn the Temple with. And " they fay that Solomon, who " reigned in Jerusalem, sent "Riddles to Hirom, and re-" ceived fome from him; and " he that could not refolve the " Riddles, was to pay a large " Sum of Money. Afterwards " Abdemonus, a Man of Tyrus, " resolved the Riddles that " were proposed, and sent o-" thers, which Solomon not re-" folving, paid a large Sum of " Money to Hirom." He afterwards adds a famous Place of Menander, the Ephefian, who wrote the Affairs of the Greeks and Barbarians. " Af-" ter Abibalus's Death, his " Son Hirom succeeded in the "Government; he liv'd thirty-" four Years, and inclosed the " large Country, and erected " the Golden Pillar in Jupi-" ter's Temple. He after-wards cut down Wood from " the Mountain call'd Libanus, " Cedar-Trees for the Roof of the Temple, and pulled

" down the Old Temples, and " built New. He consecrated " the Grove of Hercules and " Aftarte. He first laid the " Foundation of Hercules's, in " the Month Peritius, and " afterwards Aftarte's about " the Time that he invaded " the Tityans for not paying " Tribute, and returned after " having reduced them. A-" bout this Time there was " one Abdemonus a young Man, " who overcame in explaining " the Riddles proposed by So-" lomon, the King of Jerusa-" lem. The Time from this " King, to the Building of " Carthage, is reckoned thus. " After Hirom's Death; Bele-" azar his Son fucceeded in " the Kingdom; who lived " forty-three Years, and reign-" ed seven. After him was " his Son Abdastratus, who " lived twenty-nine Years, and " reigned nine. This Man was " flain by the four Children " of his Nurse, who laid in " Ambush for him; the el-" dest of which reigned twelve "Years. After these, was Af-" tartus, the Son of Delastartus, " who lived fifty-four Years, and " reigned twelve. After him " came his Brother Afergmus, " who lived fifty-four Years, " and reigned nine: This Man " was killed by his Brother " Pheletes, who seized the " Kingdom, and reigned eight " Months; he lived fifty " Years; He was flain by Itho-" balus, the Priest of Aftarte, " who reigned thirty - two " " 'an,

" Years, and lived fixty-eight. " He was succeeded by his Son " Badezorus, who lived forty-" five Years, and reigned fix. " His Successor was Matgemus " his Son, who lived thirty-" two Years, and reigned nine: " He was succeeded by Pygma-" lion, who lived fifty - fix "Years, and reigned forty-" feven. In his feventh Year, " his Sifter, who fled from " him, built the City of Car-" thage in Lybia." . Theophilus Antiochenus, in his IIId Book to Antolychus, has set down this Place of Menander, but has contracted it. Tertullian in his Apology, ch. 19. fays, We must look into the Records of the most Antient Nations, Egyptians, Chaldaans, Phanicians, by whom we are supplied with Knowledge. Such as Manethon the Egyptian, or Berofus the Chaldean, or Hirom the Phænician, King of Tyre; and their Followers, Mendesus, Ptolomæus, and Menander the Ephefian, and Demetrius Phalereus, and King Juba, and Appion and Thallus. This Hirom, and Solomon, who was Cotemporary with him, are mentioned a so by Alexander Polybistor, Menander, Pergamenus, and Lætus in the Phanician Accounts, as Clemens affirms, Strom. I. whence we may correct Tatian, who wrote X21-79, Chætus, for Auiro, Lætus, who is reported to have translated into Greek, what Theodotus, Hypficrates, and Mo-

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chus wrote about Phanicia. The Memory of Hazael King of Syria, whose Name is in 1 Kings XIX. 15. 2 Kings VIII. 11. XII. 17. XIII. 3, 24. is preferved at Damascus, with Divine Worship, as Tosephus relates, Book IX. ch. 2. of his Antient History. The same Name is in Justin, out of Trogus Concerning Salmanasar, who carried the Ten Tribes into Captivity, as it is related in 2 Kings XVIII. 3, &c. and who took Samaria, 2 Kings XVIII. 9. there is a Place of Menander the Ephesian, which I mentioned before, in Josephus, Book IX. Ch. 14. " Elu-" læus reigned thirty-fix Years; " this Man with a Fleet reduced the Cittæans, who " revolted from him. But the " King of Affyria fent an Ar-" my against them, and brought " War upon all Phænicia; and " having made Peace with " them all, returned back a-" gain. But Sidon, Arce, Pa-" lætyrus, and many other " Cities who had yielded " themselves to the King of " Affyria, revolted from the " Tyrian Government; yet the " Tyrians not submitting, the "King of Affyria returned " upon them again, after he " had received from the Pha-" nicians fixty Ships and eight " hundred Rowers. Against " which, the Tyrians coming " out with twelve Ships, broke " their Enemies Ships in Pieces, " and rook five hundred Men Pri-" foners, M 4

well as the Hebrew Books mention, (a) Nabuchadonofor,

" foners, hereupon the Price " of every Thing was raised " in Tyrus. Then the King of Affria departed, and " placed Guards upon the Ri-" ver, and upon the Water-" Pipes, that they might hin-" der the Tyrians from draw-" ing any; and this they did " for five Years, and they " were forced to drink out of " Wells which they digged." Josephus adds in the same Place, that Salmanafar, the Name of this King, remained till his Time in the Tyrian Records. Senacherib, who subdued almost all Judea, except Jerusalem, as it is related, 2 Kings XVIII. 13. 2 Chron. XXXII. 1. Ifaiab XXXVI. 1. his Name and Expeditions into Asia, and Egypt are found in Berosus's Chaldaicks, as the dame Josephus teilifies, Book X. ch. 1. and Herodotus in his IId Book mentions, the fame Senacherib, and calls him King of the Arabians and Affyrians. Baladan, King of Babylon is mentioned in 2 Kings XX. 12. and Isaiah XXXIX. And the same Name is in Berosus's Babylonicks, as Josephus testifies in his Antient History, Book X. Ch. 3. Herodotus mentions the Battle in Mageddo, in which Nechao King of Egypt overcame the Jews; (which History is in 2 Chron, XXXV. 22. Zach. XII. 1.) in the forefaid IId Book, in these Words. And Necho encountred the Syrians, (for fo Herodotus always

calls the Jews, as do others also,) in a Land Battle, and overcame them in Magdolus.

(a) Nabuchadonofor, &c.] Concerning him, Josephus has pre-ferved us a Place of Berosus in the Xth of his Ancient History, and in his first Book against Appion; which may be compared with Eusebius, who in his Chronicon about these Times, and in his Prepar. Book IX. ch. 40, and 41, produces this and the following Place of Abydenus. " Nabopal-" lasarus his Father hearing " that he who was appointed "Governor over Egypt, and " the Places about Coelo Syria " and Phænice, had revolted, " being himself unable to bear " Hardships, he invested his " Son Nabuchadonofor, who was a Young Man, with " Part of his Power, and fent " Him against him. And Na-" buchadonfor coming to a Battle with the Rebel, smote " him, and took him, and " reduced the whole Land to " his Subjection again. It hap-" pened about this Time, that " his Father Nabopallasarus " fell fick, and died, in the "City of Babylon, after he " had reigned twenty - nine "Years. Nabuchadonosor in a " little Time hearing of the " Death of his Father, after " he had put in order his Af-" fairs in Egypt, and the rest " of the Country, and com-" mitted to some of his Friends " the Power over the Captives

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" of the Jews, Phanicians, " Syrians, and the People a-" bout Egypt, and ordered e-" very thing that was left of any Use, to be conveyed to " Babylon, he himself with a " few, came through the Wil-" derness to Babylon; where " he found Affairs fettled by " the Chaldwans, and the Go-" vernment maintained under " one of the most eminent a-" mongst them, so that he " inherited his Father's King-" dom entire; and having ta-" ken a View of the Captives, " he ordered them to be dif-" perfed by Colonies, though-" out all the proper Places in " the Country about Babylan. " And he richly adorned the " Temple of Belus and others, " with the Spoils of the War; " and he renewed the ancient " City of Babylon, by adding " another to it; so as that af-" terwards in a Siege, the " River might never be turned " out of its Course, to assault " the City. He also encom-" passed the City with three "Walls within, and three " without, some made of Tile " and Pitch, others of Tile " alone. The City being thus " well walled, and the Gates " beautifully adorned, he add-" ed to his Father's Palace, a " new one, far exceeding it " in Heighth and Colllines; " to relate the Particulars of " which would be tedious. " However, as exceeding great " and beautiful as it was, it " was finished in fifteen Days; " on this Palace he built very " high Walks of Stone, which " to the Sight appeared like

" Mountains, and planted them " with all forts of Trees, and " made what they call a Pen-" file Garden for his Wife, " who was brought up in Me-" dia, to delight herself with " the Profpect of the moun-" tainous Country. After he " had begun the foremention-" ed Wall, he fell fick and " died, having reigned forty three Years." This Wife of This Wife of Nabuchadonosor, is Nitocris, according to Herodotus in his Ist Book, as we learn from the great Scaliger, in his famous Appendix to the Emendation of time. These things are explained by Curtius, in his Vth Book, to which I refer you; and partly by Strabo, Book XV. and Diodorus Book Il. Bergfus, out of whom we have quoted these things and those before, was the Priest of Belus, after Alexander the Great's time; to whom the Athenians erected a Statue with a golden Tongue, in the publick Gaming Place, for his Divine Predictions. This is mentioned by Pliny, Book VII. Chap. 37. of his Natural History. Athenæus in his XVth, calls his Book Babylonica. Tatian (who himself alfo affirms that Berosus mentions Nabuchadonosor,) and Clemens call it Chaldaica King Juha confesses that he took out hence what he wrote concerning the Affairs of Syria, as Tatian obferves. He is also mentioned by Vitruvius, and by Tertullian in his Apology, and by the Writer of the Alexandrian Chronicon. Eusebius, both in his Chronicon, and in the End of the

1Xth of his Praparat, tells us that Nabuchadonofor is mentioned also in Abydenus, who wrote of the Affyrians: The Words are thefe. " Meghasthe-" nes says, that Nabuchodrosorus " was stronger than Hercules, " and waged War against Ly-" bia and Iberia, and having " overcome them, he planted " them in feveral Colonies on " the right Shore of the Sea. " And the Chaldwans relate " moreover concerning him, " that as he was going into " his Palace on a certain time, " he was inspired by a God, " and spake the following "Words. I Nabuchodroforus " foretel a fad Calamity that " will befal you, O Babylo-" nians; which neither Belus, " our Forefather, nor Queen " Beltis could persuade the " Fates to avert: There shall " come a Persian Mule, who " affisted by your Gods, shall " bring Slavery upon you; " Medus, the Glory of the " Affyrians, will also help to do this. I wish that before " he betrays his Countrymen, " fome Charybdis, or Sea, " would fwallow him up and " destroy him; or that he " were directed another way, " through the Wilderness, where there are no Cities, " or Footsteps of Men, where " the wild Beafts feed, and " the Birds fly about: That " he might wander folitary " amongst the Rocks and " Dens, and that a happy End " had overtaken me, before " these things were put into " my Mind. Having prophe-" fied this, he fuddenly dif-

" appeared." Compare this last with that which is faid of this Nabuchadono for, in the Book of Daniel; the first out of Megasthenes, we have also in Jo-sephus, Book X. Chap. II. of his Ancient History; and he fays it is in the IVth of his Indian History. Eusebius likewife has this concerning Nabuchadonosor, out of Abydenus. " It is reported (of the Place " where Babylon stands) that " at first it was all Water, " called Sea, but Belus drained " it, and allotted to every one " his Portion of Land, and in-" compassed Babylon with a " Wall, which Time has worn " out. But Nabuchadonosor " walled it again, which re-" mained till the Macedonian " Empire; and it had brazen " Gates." And a little after : " When Nabuchadonosor came " to the Government, in fif-" teen Days time he walled " Babylon with a triple Wall, " and he turned out of their " Course the Rivers Armacale " and Acracanus, which is " an Arm of Euphrates. And " for the City of the Sippare-" nians, he digged a Pool " forty Furlongs round, and " twenty Fathom deep; and " made Sluices to open, and " water the Fields: They call " them Guides to the Aquæ-" ducts. He also built up a " Wall to exclude the Red " Sea; and he rebuilt Teredon, " to hinder the Incursions of " the Arabians; and he plant-" ed his Palace with Trees, " called the Penfile Gardens. Compare this with Dan IV. 27. And Strabe, Book XV. quotes quotes these Words also out of the same Magasthenes. " Na-" buchadonofor, whose Fame " amongst the Chaldeans is " greater than Hercules, went " as far as the Pillars." There were others who touched upon the History of this King, but we have only the Names of them remaining. Diocles in the IId of his Persian History, and Philostratus in that of the Indians and Phænicians, who fays that Tyrus was besieged by him XIII Years, as Josephus tells us in the forecited Place of his Ancient History, and in his Ist Book against Appion, where he quotes the following Words out of the publick Acts of the Phænicians. "When " Ithobalus was King, Nabu-" chadonofor belieged Tyrus " thirteen Years. After him, " Baal reigned ten Years; af-" ter him, Judges were ap-" pointed to govern Tyrus." Eccibalus, the Son of Baf-" lacus, two Months; Chelbes
the Son of Abdaius ten " Months; Abbarus the High " Priest three Months; Mutgonus, and Gerastratus, the " Sons of Abdelinus, were " Judges fix Years; betwixt " whom, Balatorus reigned " one After his Death they fent and fetched Cerbalus " from Babylon; he reigned " four Years. After his Death, " they fent for his Brother " Hirom, who reigned twenty " Years. In his time, Cyrus

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" the Persian flourished." For the exact Agreement of this Computation with the Sacred Books, see Josephus in the forecited Book against Appion: Where follows in Josephus, these Words concerning Hecatæus. " The Perfians, fays " he, drew many Millions of " us to Babylon." And concerning the War of Senacherib, and Nabuchadonofor's Captivity, fee the Place of Demetrius in Clemens, Strom. I. Hecataus'sauthority is very little to the Purpose, because he is a spurious Writer. See Ger. John Vossius upon the Greek Historians. Le Clerc. (a) And other Chaldeans, &c.] After the forecited Words of Berosus, follow these, according to Josephus, in both the Places now mentioned. " His Son Evilmaradoch was " made Head of the King-" dom; he managed Affairs " unjustly and wantonly; af-"Years, he was treacheroully " flain by Neriglifforourus, who " married his Sitter; after his " Death, Neriglifforoorus, who " thus killed him, possessed " the Government, and reign-" ed four Years. His Son La-" borosoarchodur a Youth reign-" ed nine Months; but be-" cause there appeared in hin " many evil Difpolitions, he " was flain by the Treachery " of his Friends After his

" Death, they who killed him,

" agreed to devolve the Go-

" vernment

" vernment upon Nabonnedus, certain Babylonian, who was also one of the Con-" spirators. In this Reign, " the Walls of the City Ba-" bylon along the River were " beautified with burnt Brick " and Pitch. In the feven-teenth Year of his Reign, " Cyrus came out of Persia w with a great Army, and " having fubdued all the rest " of Afia, he came as far as " Babylon; Nebonnidus hearing " of his coming, met him " with a great Army also, but he was overcome in the " Battle, and fled away with " a few, and thut up himself " in the City of the Borfippeni. "Then Cyrus having taken " Babylon, ordered the out-" ward Walls of the City to " be razed, because the Peo-" ple appeared to be very " much given to change, and " the Town hard to be taken; " and went from thence to " Borsippus, to besiege Nabon-" nidus; but he not enduring " the Siege, yielded himself " immediately; whereupon Cy-" rus treated him kindly, and " giving him Carmania to dwell in, he fent him out " of Babylonia; and Nabonni-" dus passed the Remainder of " his Days in that Country, " and died there." Eusebius, in the forementioned Place, has preserved the following Words of Abydenus, immediately after those now quoted concerning Nabuchadonofor. " Af-" ter him reigned his Son " Evilmarurachus: His Wife's " Brother Neriglafarus, who " flew him, left a Son, whose " Name was Laboffoarascus.

" He dying by a violent Death, " they made Nabannidachus "King, who was not related " to him. Cyrus, when he " took Babylon, made this Man " Governor of Carmenia." This Evilmerodach is mentioned by Name in 2 Kings XXV. 27. Concerning the rest, see Scaliger. That of Cyrus's taking Babylon, agrees with this of Herodotus. "So Cyrus " made an Irruption as far as " Babylon; and the Babylo-" nians having provided an " Army, expected him: As " foon as he approached the " City, the Babylonians fought " with him; but to fave " themselves from being bea-" ten, they shut themselves " up in the City." Compare this with the LIst of Jeremiah, 20, 30, 31. Concerning the Flight at Borsippe, see Jeremiab, Ll. 39. Concerning the drying up the Rivers Channel, Herodotus agrees with Jeremiah, LI. 39. The Words of Herodotus are, He divided the River, bringing it to a standing Lake, so that he made the ancient Current passable, having diverted the River. It is worth confidering, whether what Diodorus relates in his fecond Book concerning Belefis the Chaldean, may not have refpect to Daniel, whose Name in Chaldee was Belta-Shazzar, Dan. I. 7. The Truth of which we read in Scripture concerning the Chaldean Kings is strongly confirmed by the Chronology of the Astronomical Canon of Nabonassar, as you may see in Sir John Marsham's Chronological Canon. Le Clerc.

Vaphres (a), the King of Egypt in Jeremiah, (b) is the same with Apries in Herodotus. And the Greek Books (c) are filled with Cyrus and his Successors (d) down to Darius; and Josephus in his Book against Appion, quotes many other things relating to the Jewish Nation: To which may be added that what we above took (e) out of Strabo and Trogus. But there is no Reason for us Christians to doubt of the Credibility of these Books, because there are Testimonies in our Books, out of almost every one of them, the same as they are found in the Hebrew. Nor did Christ, when he reproved

(a) Vaphres the King of E-gypt, &c.] So the Seventy and Eulebius translate the Hebrew Word YTH Chepbre. He was Contemporary with Nabuchadonofor.

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(b) Is the same with Apries in Herodotus, &c.] Book II.

(c) Are filled with Cyrus, &c.] See the Places already quoted, and Diodorus Siculus, Book II. and Ctessas in his Persicks; and Justin, Book IV. Chap. 5. and the following. The Foundation of the Temple of Jerusalem was laid in Cyrus's time, and was finished in Darius's, according to Berrosus, as Theophilus Antiochenus proves.

(d) Down to Darius, &c]
Cadomannus. See the forementioned Persons, and Æschylus's
Account of Persia, and the
Writers of the Affairs of Alexander. In the time of this Darius, Jaddus was the High
Priest of the Hebrews, Nehem.
XII. 22. the same that went
out to meet Alexander the

Great, according to the Relation of Josephus, in his Ancient History, Book XI. 8. At this time lived Hecatæus Abderita, so famous in Plutarch, in. his Book concerning Ifis, and Laertius in Pyrrho; he wrote a fingle Book concerning the Fews, whence Jesephus in Book II. against Appion, took a famous Description of the City and Temple of Jerusalem; which Place we find in Eufebius, Book IX. Chap. 9. of his Gospel Preparation; and in each of them there is a Place of Clearchus, who commends the Jewish Wisdom in the Words of Aristotle. And Josephus in the same Book names Theophilus, Theodoret, Mnaseas, Aristophanes, Hermogenes, Enemerus, Conoron, Zopyrion and others, as Persons who commended the Jews and gave Testimony concerning the fewish Affairs.

(e) Out of Strabo and Trogus, &c.] Book I. reproved many things in the Teachers of the Law. and in the Pharifees of his time, ever accuse them of falsifying the Books of Moses and the Prophets, or of using supposititious or altered Books. And it can never be proved or made credible, that after Christ's time the Scripture should be corrupted in any thing of Moment, if we do but confider how far and wide the Jewish Nation, who every where kept those Books, was dispersed over the whole World. For first the ten Tribes were carried into Media by the Affyrians, and afterwards the other two. And many of these fixed themselves in foreign Countries, after they had a Permission from Cyrus to return; (a) the Macedonians invited them into Alexandria with great Advantages; the Cruelty of Antiochus, the Civil War of the Asmonæi, and the foreign Wars of Pompey and Soffius, scattered a great many; (b) the Country of Cyrene was filled with Jews; (c) the Cities of Afia, (d) Macedonia, (e) Lycaonia, (f) and the Isles of Cyprus,

(a) The Macedonians invited them, &c.] Hecatæus transcribed by Josephus, in his Ist Book against Appion, speaking of the Jews. Not a few, (viz thoufands, as appears from the foregoing Words) after the Death of Alexander, went into Egypt and Phoenicia, by reason of the Commotions in Syria. To which we may add that of Philo against Flaceus. There are no less than ten hundred thousand Jews Inhabitants of Alexandria, and the Country about it, from the lower Parts of Lybia, to the Boraers of Athiopia. See moreover Josephus, Book XII. Chap. 2, 3. and the following Book XIII. Chap. 4, 5, 6, 7, 8. XVIII. 10. And the Jews were free of Alexandria, Josephus XIV. 1.

(b) The Country of Cyrene was filled with Jews, &c.] See Josephus, Book XVI. 10. of his Ancient History. Acts VI. 9. XI. 20.

(c) The Cities of Asia, &c.] Josephus XII. 3. XIV. 17. XVI. 4. AAS XIX.

(d) Macedonia, &c.] Aas XVII.

(e) Lycaonia, &c.] XIV. 18.

(f) And the Isles of Cyprus, &c.] Acts XIII. 5.

(a) And Crete, &c.] Acts Acts XVIII. 2. II. 11. 17.

(b) In Rome, &c] Josephus (c) Horace, &c] Book I. XVIII. 5. of his Ancient History. Sat. IV.

- For we are many, And like the Jews will force you to our Sides

-Let circumcised Jews believe it.

And Sat. IX.

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-This is the thirtieth Sabbath, &c.

(d) Juvenal, &c.] Sat. IX.

Some are of Parents born, who Sabbaths keep:

And what follows, Sat. XIV.

(e) Martial, &c.] III. 4. The Sabbath-keepers Fafts.

And in other Places; as VII. Rutilius, Book I. of his Itine-29, and 34. XI. 97. XII. 57. To which we may add that of

I wish Judæa ne'er had been subdu'd By Pompey's War, or Titus's Command. The more suppress'd, the dire Contagion spreads, The conquered Nation crush the Conqueror.

Which is taken out of Seneca, who faid of the same Jews; The Customs of the most wicked Nation have prevailed fo far, World over, so that the Con-quered give Laws to the Con-upon which Account, Cato The Place is in Au- Major blamed Socrates. To that they are embraced all the gustin, Book IV. Chap. II. of

his City of God: He calls them the most wicked Nation only for this Reason, because their Laws condemned the Neglect of the Worship of one which may be added the Testi-

Men should be imposed upon by any Art whatfoever, or that they should agree in a Falsity, We may add further, (a) that almost three hundred Years before Christ, by the Care of the Egyptian Kings, the Hebrew Books were translated into Greek, by those who are called the Seventy; that the Greeks might have them in another Language. but the Sense the same in the main; upon which Account they were the less liable to be altered. And the fame Books were translated into Chaldee. and into the Ferusalem Language; that is, half Syriac; (b) partly a little before, (c) and partly a little after Christ's time. After which followed other Greek Versions, that of Aquila, Symmachus, and Theodotion, which Origen, and others after him, compared with the feventy Interpreters, and found no Difference in the History, or in any weighty Matters. Philo flourished in Caligula's time, and Josephus lived till Vespasian's. Each of them quote out of the Hebrew Books the same things that we find at this Day. By this time the Christian Religion

mony of Philo in his Embassy, of the vast Extent of the Jewis Nation. " That Nation " confilts of fo great a Num-" ber of Men, that it does " not, like other Nations, take " up one Country only, and " confine itself to that; but pos-" fessesalmost the whole World; " for it overspreads every " Continent and Island, that " they feem not to be much " fewer than the Inhabitants " themselves." Dion Cassius, Book XXXVI. concerning the Jewish Nation, says, " that

" though it has been often " suppressed, it has increased

" fo much the more, fo as to " procure the Liberty of esta-

" blifhing its Laws."

(a) That almost three bundred Years, &c.] See Aristaus and Josephus, Book XII. 2.

(b) Partly a little before, &c.] By Onkelos, and perhaps by

Jonathan.

(c) And partly a little after, &c.] By the Writer of the Ferufalem Targum, and by Jo-Sephus Cæcus, or by him, whoever he was, one Man or

many,

ligion began to be more and more fpread, (a) and many of its Professors were Hebrews: (b) Many had studied the Hebrew Learning, who could very easily have perceived and discovered it, if the Jews had received any thing that was false, in any remarkable Subject, I mean, by comparing it with more ancient Books. But they not only do this, but they bring very many Testimonies out of the Old Testament, plainly in that Sense in which they are received amongst the Hebrews; which Hebrews may be convicted of any Crime, fooner than (I will not fay of Falfity, but) of Negligence, in relation to these Books; (c) because they used to transcribe and compare them so very scrupulously, that they could tell how often every Letter came over. We may add, in the first Place, an Argument, and that no mean one, why the Jews did not alter the Scripture defignedly; because the Christians prove, and as they think very strongly,

many, who translated Job, Psalms, Proverbs, and what they call the Hagiography.

(a) And many of its Profeffors were Hebrews, &c.] Or next to Hebrews, as Justin, who was a Samaritan.

(b) Many had studied the Hebrew Learning, &c.] As Origen, Epiphanius, and especially

Hieronymus.

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(c) Because they used to transcribe, &c.] Josephus in his Ist Book against Appion. "It is "very manifest by our Deeds how much Credit we give to our own Writings; for after so many Ages past, no one has presumed to add,

" take away, or change any

" thing." See the Law, Deut. IV. 1. and the Talmud, inscribed Shebnoth. (We are to understand this of the time after the Masora; for it was otherwise before, in the time of their Commonwealth; and after it was overturned by the Chaldeans, they were fo accurate as is commonly thought. This is evident from Lud. Capellus's Criticks upon the Bible, and from the Commentaries of learned Men upon the Old Testament, and like. wife from Grotius's own Annotations. And we also have shewn it to be so on the historical Books of the Old Testament. Le Clerc.)

that their Master Jesus was that very Messiah who was of old promised to the Foresathers of the Jews; and this from those very Books, which were read by the Jews. Which the Jews would have taken the greatest Care should never have been, after there arose a Controversy between them and the Christians; if it had ever been in their Power to have altered what they would.

BOOK

BOOK IV.

SECT. I. A particular Confutation of the Religions that differ from Christianity.

HE fourth Book, (beginning with that Pleasure Men for the most Part take at the Sight of other Mens Danger. when they themselves are placed out of the Reach of it;) shows that the principal Aim of a Christian ought to be, not only a Satisfaction upon his having found out the Truth himself, but also an Endeavour to affift others, who wander in various crooked Paths of Error, and to make them Partakers of the fame Happiness. And this we have in some measure attempted to do in the foregoing Books, because the Demonstration of the Truth, contains in it the Confutation of Error. But however, fince the particular forts of Religion, which are opposed to Christianity; as Paganism, Judaism, or Mahometanism, for instance; besides that which is common to all, have some particular Errors, and fome special Arguments, which they use to oppose us with; I think it may not be foreign to our present Purpose, to attempt a particular Examination of every one of them; in the mean time befeeching our Readers to free their Judgment from all Passion and Prejudice, which clogg the Understanding; that they may the more impartially determine concerning what is to be faid.

SECT. II. And first of Paganism. That there is but one God. That created Beings are either good or bad. That the Good are not to be worshipped without the Command of the Supreme God.

AND first against the Heathens, we say, if they suppose many Gods eternal and equal, this is fufficiently confuted in the first Book, where we have shewn that there is but one God the Cause of all things. If by Gods they mean created Beings superior to Man, these are either good or bad; if they fay they are good, they ought in the first Place to be very well affured of this, (a) lest they fall into great Danger, by entertain-

(a) Lest they fall into great Danger, &c.] 2 Cor. XII. 14. Porphyry in his fecond Book about abstaining from cating Animals, fays, that " By those " who are opposite (to the " Gods,) all Witchcraft is per-" formed; for both these and " their Chief is worshipped by " all fuch as work evil upon " Mens Fancies by Inchant-" ments; for they have a " Power to deceive by work-" ing strange things: By them " evil Spirits prepare Philtres, and Love-Potions; all In-" continence and Love of " Riches and Honour, and es especially Deceit, proceed " from them; for it is natural to them to lie; they are willing to be thought Gods; " and the highest in Power of " them, to be esteemed God." And afterwards concerning the Egyptian Priests; "These put

" it past all Dispute that there " are a Kind of Beings, who " give themselves up to de-" ceive; of various Shapes " and Sorts; Diffemblers, " fometimes affuming the Form " of Gods or Damons, or of " Souls of dead Men; and by " this Means they can effect " any seeming Good or Evil: " But as to things really good " in themselves, such as those " belonging to the Soul; of " producing these they have no Power, neither have they " any Knowledge of them; " but they abuse their Leisure, " mock others, and hinder " those who walk in the way " of Virtue, they are filled " with Pride, and delight in " Perfumes and Sacrifice." And Arnobius Book IV. against the Gentiles. " Thus the Magi-" cians, Brethren to the Sooth-" fayers in their Actions, mening Enemies instead of Friends, Deferters instead of Ambassadors. And Reason also demands that there should be some manifest Difference in the Worship, betwixt the Supreme God and these Beings: And further, we ought to know of what Rank these Beings are, what Benefit we may expect from any of them, and what Honour the Supreme King would have us pay to them. which things being wanting in their Religion, it fufficiently appears from thence, that there is nothing of Certainty in it; and it would be much fafer for them to betake themselves to the Worship of the one Supreme God; (a) which even Plato owned to be the Duty of a wife Man; because as good Beings are the Ministers of the Supreme God, (b)they cannot but be affifting to fuch as are in favour with him.

SECT. III. A Proof that evil Spirits were worshipped by the Heathen, and the Unworthiness of it shown.

But that the Spirits, to which the Heathen paid their Worship, were evil, and not good, appears from many substantial Arguments. First, (c) because they did not direct their Worshippers to the

" tion certain Beings opposite
" to God, who often impose

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" upon Men for true Gods.
" And these are certain Spi-

"rits of grosser Matter, who feign themselves to be Gods." Not to transcribe too much, we find something to the same Purpose in Jamblichus, concerning the Egyptian Mysteries, Book III. Chap. 33. and Book IV. Chap. 17.

(a) Which even Plato owned, &c.] Jupiter is worshipped by

us, and other Gods by others. The Words are quoted by Origen, in his VIIIth Book against Celsus.

(b) They cannot but be affifting, &c.] This is very well profecuted by Arnobius, Book III.

(c) Because they did not direct, &c.] This is very well treated of by Augustin, Book X. Chap. 14, 16, 19. of his City of God.

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the Worship of the Supreme God; but did as much as they could to suppress such Worship, or at least were willing in every thing to be equalled with the Supreme God in Worship. Secondly, because they were the Cause of the greatest Mischiefs coming upon the Worshippers of the one Supreme God, provoking the Magistrates and the People to inflict Punishments upon them: For, though they allowed their Poets the Liberty to celebrate the Murders and Adulteries of their Gods; and the Epicureans to banish the Divine Providence out of the World; nor was there any other Religion fo difagreeable in its Rites, but they admitted it into their Society, as the Egyptian, Phrygian, Greek, and Thuscan Rites at Rome; (a) yet the Jews were every where ridiculed, as appears from their Satyrs and Epigrams, (b) and were fometimes banished; (c) and the Christians had moreover the most cruel Punishments inflicted upon them: for which there can be no other Reason asfigned, but because these two Sects worshipped one God, whose Honour their received Gods opposed, being more jealous of him than of one another. Thirdly, from the manner of their Worship, such as is unworthy of a good and virtuous Mind; by

(a) Yet the Jews were every where ridiculed, &c] " As be-

ing cropt, circumcifed, Sabbath-keepers, Worshippers of

" the Clouds and Heavens,

" merciful to Swine.

(b) And were sometimes banished, &c] Josephus XVIII. 5. Tacitus, Annal II. Seneca, Epist. CIX. Acts XVIII. 1. Suetonius in Tiberius; Chap. (XXVI.

(c) And the Christians had moreover, &c.] Tacitus, Annal XV. to which that of Juvenal relates.

As they who flaming fland stifled with Smoke, And with their Body's Print have mark'd the Ground. et

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(a) by human Blood, (b) by Mens running naked about their Temples, (c) by Games and Dancings filled with Uncleanness; such are now to be seen amongst the People of America and Africa, overwhelmed in the Darkness of Heathenism. Nay, more than this, there were of old, and still are, People, who worship evil Spirits, which they know and own to be fuch; (d) as the Arimanes of the Persians, the Cacodamons of the Greeks, (e) and the Vejoves of the Latins; and some of the Ethiopians and Indians now have others; than which nothing can be imagined more impious. For what else is religious Worship, but a Testimony of the exceeding Goodness which you acknowledge to be in him whom you worship; which, if it be paid to an evil Spirit, is false and counterfeit, and comprehends in it the Sin of Rebellion; because the Honour due to the King is not only taken from him, but transferred to a Deferter and his Enemy. And it is a foolish Opinion to imagine that a good God will not revenge this, because that is not agreeable to his Goodness; (f) for Clemency, if it be reasonable, hath its proper Bounds; and where the

(a) By human Blood, &c.] See what was faid of this Book II.

(b) By Mens running naked about, &c] As in their Rites dedicated to Pan. See Livy, Book I. Plutarch in Antoninus, and others.

(c) By Games and Dancings, &c.] As in the Rites of Flora. See Ovid's Fasti, Book IV. and Tatian, and Origen in his VIIIth against Celsus.

(d) As the Arimanes of the Persians. &c.] See Plutarch's

Isis and Osiris, and Diogenes Laertius in his Presace. (See also Thomas Stanley, of the Philosophy of the Persians; and our Observations upon the Word Arimanes in the Index. Le Clerc.)

(e) And the Vejoves of the Latins, &c.] Cicero, Book III. of the Nature of the Gods.

(f) For Clemency, if it be reasonable, &c] How can you love, unless you be afraid not to love? Tertullian I. against Marcion.

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Crimes are very great, Justice itself forces Punishment, as it were necessarily. Nor are they less blameable, who say that they are driven by Fear to pay Obedience to evil Spirits; for he who is infinitely Good, is also in the highest Degree ready to communicate; and therefore all other Beings were produced by him. And if it be fo, it will follow that he has an absolute Right over all Creatures as his own Workmanship; fo that nothing can be done by any of them, if he defires to hinder it: Which being granted, we may eafily collect, that evil Spirits cannot hurt him who is in Favour with the most High God, who is infinitely Good; any further than That God fuffers it to be done for the fake of some Good. Nor can any thing be obtained of evil Spirits, but what ought to be refused; (a) because a bad Being when he counterfeits one that is good, is then worst; and (b) the Prefents of Enemies are only Snares.

SECT. IV. Against the Heathen Worship paid to departed Men.

THERE have been, and now are, Heathens, who fay that they pay Worship to the Souls of Men departed this Life. But here in the first Place, this Worship is also to be distinguished, by manifest Tokens, from the Worship of the Supreme God. Besides, our Prayers to them are to no Purpose, if those Souls cannot affift us in any thing; and their Worshippers are not assured of this, nor is there any more Reason to affirm that they can, than that they cannot: And what is worst of all,

(b) The Presents of Enemies (a) Because a bad Being, &c.] See the Verses of Syrus the are only Snares, &c] Sophocles. Mimick.

Enemies Gifts are no Gifts, no Advantage.

is, that those Men who are thus had in Honour, are found to have been Men remarkable for very great Vices. A drunken Bacchus, an effeminate Hercules, a Romulus unnatural to his Brother, and a Jupiter as unnatural to his Father. So that their Honour is a Reproach to the true God, and that Goodness which is well-pleasing to him; (a) because it adds a Commendation from Religion, to those Vices which are sufficiently flattering of themselves.

SECT. V. Against the Worship given to the Stars and Elements.

(b) More antient than this, was the Worship of the Stars, and what we call the Elements, Fire, Water, Air, and Earth; Which was indeed a very great Error. For Prayers are a principal Part of Religious Worship, which to put up to any but Beings that have Understanding, is very foolish; and that what we call the Elements are not such, is evident in a good Measure from Experience. If any one affirms otherwise of the Stars, he has no Proof of it, because no such Thing can be gathered from

(a) Because it adds a Commendation, &c.] See an Example hereof in Terence's Eunuch, Act. III. Scene V. Cyprian, Epist. II. "They imitate those Gods they worfhip; those Wretches commit Religious Crimes. Augustine Epist. CLII. Nothing renders Men so unsociable by perverseness of Life, as the Imitation of those whom

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" they commend and describe in their Writings. Chalcidius

" in Timæus; So it comes to

" pass, that instead of that "Gratitude that is due to Di-"vine Providence from Men,

" for their Original and Birth; " they return Sacrilege." See the whole Place.

(b) More antient than this, &c.] There are Reasons to persuade us that Idolatry began with the Worship of Angels and the Souls of Men, as you may see in the Index to the Oriental Philosophy, at the Word Idolotatria. Le Clerc.

from their Operations, which are the only Signs to judge of Beings by. But the contrary may be fufficiently collected from the Motion of them, which is not various, like that of Creatures endued with Freedom of Will, (a) but certain and determinate. We have elsewhere shown, that the Course of the Stars is adapted to the Use of Man; whence Man ought to acknowledge, that he in his better Part, bears a nearer Resemblance to God, and is dearer to him; and therefore ought not to derogate so much from his own high Birth, as to place himself below those Things which God has given him; and he ought to give God Thanks for them, which is more than they can do for themselves, or at least more than we are affured of.

SECT. VI. Against the Worship given to Brute Creatures.

But that which is of all Things most abominable, is, that some Men, particularly the Egyptians, (b) fell into the Worship even of Beasts. For, though in some of them there do appear, as it were, some Shadow of Understanding, yet it is nothing compared with Man: for they cannot express their inward Conceptions, either by distinct Words or Writings; nor do they perform Actions of different Kinds, nor those of the same Kind in a different Manner; and much less can they attain to the Know-

(a) But certain and determinate, &c.] By which Argument, a certain King of Peru, was perswaded to deny that the Sun could be a God. See the History of the Incha's.

(b) Fell into the Worship even of Beasts, &c.] Concerning whom, Philo in his Embally

fays, They efteem Dogs, Wolves, Lions, Crocodiles, and many other wild Creatures in the Water and on the Land, and Birds, as Gods. To which may be added a long Discourse of this Matter, in the lift Book of Diodorus Siculus. Knowledge of Number, Magnitude, and of the Coelestial Motions. But on the other Hand, (a) Man by his Cunning and Subtilty can catch the strongest Creatures, wild Beasts, Birds, or Fishes; and can in some measure bring them under Rules, as Elephants, Lions, Horses, and Oxen; he can draw Advantage to himself out of those that are most hurtful, as Physick from Vipers; and this Use

(a) Man by his Cunning and Subtilty, &c.] Euripides in

Man has but little Strength, Yet can, by various Arts, Tame the wildest Creatures In Sea, or Earth, or Air.

And Antiphon:

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They us in Strength, we them in Art, exceed.

Which affords us no bad Explication of Genefis I. 26. and Psalm VIII. 8. He that defires a larger Discourse of this Matter, may look into Oppiamus in the Beginning of his Vth Book of Fishing, and Bafil's Xth Homily on the Six Days Creation. Origen in his IVth Book against Celsus, has these Words. " And hence " you may learn, for how great a Help our Under-" standing was given us, and " how far it exceeds all the " Weapons of wild Beafts; for " our Bodies are much weaker " than those of other Creatures, " and vastly less than some of " them; yet by our Under-flanding, we bring wild " Beasts under our Power, and " hunt huge Elephants: and

" and those whose Nature is

" med, we make subject to us; " and those that are of a diffe-" rent Nature, or the Taming " of which feems to be of no " Use to us, we manage these " wild Beafts with fuch Safety. " that as we will, we keep " them shut up, or, if we want " their Flesh for Meat, we kill " them as we do other Crea-"tures that are not wild. "Whence it appears, that the " Creator made all living Crea-" tures subject to Him who is " endued with Reason, and a " Nature capable of under-" flanding him." Claudius Neapolitanus, in Porphyry's Ist Book against eating living Creatures, speaks thus concerning Man. " He is Lord over all " Creatures void of Reason, as

" God is over Men."

" fuch, that they may be ta-

Use may be made of them all, which themselves are ignorant of, that by viewing the Structure and Situation of the Parts of their Bodies, and comparing together their several Species and Kinds, he learns his own Excellency, and how much more perfect and noble the Frame of humane Body is than others; which, if rightly consider'd, is so far from inclining him to worship other Creatures, that he should rather think himself appointed their God in a manner, under the Supreme God.

Sect. VII. Against the Worship given to those Things which have no real Existence.

WE read that the Greeks and Latins, and others likewife, worshipped Things, which had no real Existence, but were only the Accidents of other Things. For, not to mention those mad Things, (a) Fever, Impudence, and fuch like; Health is nothing else but a just Temperature of the Parts of the Body; and good Fortune, a Correspondence of Events with the Wishes of Men: And the Affecctions, fuch as Love, Fear, Anger, Hope, and the like, arising from the Confideration of the Goodness or Badness, the Easiness or Difficulty of a Thing; are certain Motions in that Part of the Mind, which is most closely connected with the Body, by Means of the Blood; and they have no Power of their own, but are subject to the Command of the Will, which is Miftress of them, at least as far as respects their Continuance and Direction. So likewife the Virtues, which have different Names. Prudence, which confifts in the Choice of what is profitable; Fortitude, in undergoing

⁽a) Fever, Impudence, and such like, &c] See Tully's IIId Book of the Laws.

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going Dangers; Justice, in abstaining from what is not our own; Temperance, in moderating Pleasure, and the like: There is also a certain Disposition or Inclination towards that which is right, which grows upon the Mind by long Exercise, which, as it may be increased, so it may be diminished by Neglect, nay, it may entirely be destroyed in a Man. (a) And Honour, to which we read of Temples being dedicated, is only the Judgment of one concerning another, as endued with Virtue; which often happens to the Bad, and not to the Good, thro' the natural Aptness of Mankind to mistake. (b) Since therefore these Things have no real Existence, and cannot be compared in Excellence with those that have

(a) And Honour, to which we read, &c.] Tully in the forementioned Place; and Livy, Book XXVII.

(b) Since therefore these Things have no real Existence, &c.] Perhaps fome may explain this Worship of the Heathens in this Manner, as to fay, that it was not fo much the Things which were commonly fignified by those Words, that they worshipped, as a certain Divine Power, from which they flowed, or certain Ideas in the Divine Understanding. Thus they might be faid to worship a Fever, not the Disease itself which is feated in the Humane Body; but that Power, which is in God, of fending or abating a Fever, to worship Impudence, not that Vice which is feated in the Minds of Men; but the Will of God, which fometimes allows Men's Impudence to go on, which he can restrain and punish: And the fame may be faid of the rest, as Love, Fear, Anger, Hope, whichare Passions which God can either excite or reftrain; or of Virtues which are perfect in the Divine Nature, and of which we fee only some faint Refemblances in Men, arifing from the Ideas of those Virtues which are most compleat in God. And of Honour, which does not confift fo much in the Esteem of Men, as in the Will of God, who would have Virtue honourable amongst Men. But the Heathens themselves never interpreted this Matter thus, and it is abfurd to worship the Attributes and Ideas of God as real Persons, under obscure Names, such as may deceive the common People. It is much more fincere and honest to worship the Deity himfelf without any Perplexities. Le Clerc.

a real Existence; nor have any Knowledge of our Prayers or Veneration of them, it is most disagreeable to right Reason, to worship them as God; and He is rather to be worshipped upon their Account, who can give us them, and preserve them for us.

SECT. VIII. An Answer to the Objection of the Heathen, taken from the Miracles done amongst them.

THE Heathens used to recommend their Religion by Miracles; but they were such as were liable to many Exceptions. For the wisest Men amongst the Heathens themselves, rejected many of them, (a) as not supported by the Testimony of sufficient Witnesses, (b) but plainly counterfeit: And those that seem to have been done, came to pass in some secret Place, in the Night, before one or two Persons, whose Eyes might easily be deceived with a salse Appearance of Things, by the Cunning of the Priess. There were some which only caused the People, who did not understand the Nature of Things, especially their occult Quali-

(a) As not supported by the Testimony, &c] So Livy, in the Beginning. "I do not design either to assirm or design either to assirm or design either to assirm or design of the City; as sitter for Poetick Fables, than the Sincere Memorials of Assairs that were transacted; Thus much must be allowed Antiquity, that by mixing Humane Things with Divine, the Original of Cities was rendred the more venerable."

(b) But plainly counterfeit, &c.]

It were much better to acquiesce in this Answer than to allow of their Miracles, or that such Things were done as Men could not commonly distinguish from Miracles; such as Oracles, Wonders, Curing of Diseases, which if they were done, could scarce be distinguished from true Miracles, at least by the Common People. See what I have said upon this Matter in the Prolegomena to my Eccessafical History. Sect. II. c. 1. Le Clerc.

ties to wonder at them; much in the same Manner. as if any one should draw Iron with a Loadstone, before People who knew nothing of it; and it is related by many (a) that these were the Arts in which Simon and Apollonius Tyanæus were so skilful. I do not deny, but that fome greater than these were feen, which could not be the Effect of natural Causes by humane Power alone; but they were such as did not require a Power truly Divine, that is, Omnipotent; for these Spirits who were inferior to God, and superior to Man, were sufficient for these Things; because by their Swiftness, Strength and Cunning, they could easily remove distant Things, and fo to compound different Sorts of Things, as to produce Effects which should be very surprizing to Men. But the Spirits by whom this was effected, were not good, and confequently neither was their Religion good; as is evident from what was faid before, and from this Consideration also, because they faid that they were compelled (b) by certain

(a) That these were the Arts, &c.] Tatian. "There are "certain Diseases and Contra-

" rieties of the Matter of which

" we are compounded; when these happen, the Damons

" ascribe the Causes of them to themselves.

(b) By certain Inchantments, &c] Thus the Oracle of Hecate in Porphyry.

I come, invoked by well consulted Prayers, Such as the Gods have to Mankind revealed.

And again,

Why have you call'd the Goddess Hecate From Heaven; and forc'd her by a Charm Divine;

And that of Apollo in the same Writer,

Hear me, for I am forced to speak against my Will.

These are the Rites of their secret Arts, by which they address themselves to I know not what Powers, as Arnobius expresses it, as if they compelled them by Charms to be their Servants;

Inchantments against their Will: And yet the wifeft Heathens agreed that there could not possibly be any such Force in Words, but that they could only perfuade, and this according to the Manner of their Interpretation, And a further Sign of their Wickedness is, that they would undertake many times (a) to entice some to the Love of others, notwithstanding their own Endeavours against it, either by false Promises, or by doing them some Hurt; (b) which Things were forbidden by human Laws, as Witchcraft. Neither ought any one to wonder, that the Supreme God should suffer some Miracles to be done by evil Spirits; because they who were already fallen from the Worship of the true God. (c) deserved to be deluded by such Deceits. But this is an Argument of their Weakness, that their Works were not attended with any remarkable Good; for if any feemed to be called to Life again, they did not continue long in it, nor exercife the Functions of living Persons. If at any time

Servants; fo Clemens explains it. There is a Form of their Threats in Jamblichus, Book IV. Chap. 5, 6, 7. of his E-Typtian Mysteries. The same we meet with in Lucan, Book IX, in the Words of Pompey the Less, and in Eusebius, out of Porphyry, Book V. Chap. 10. of his Gospel Præparat. Other Forms of Threatnings, you have in Lucan, where he speaks of Erichthon; and in Papinius about Tirefias.

(a) To entice some to the Love of others, &c] See the Pharmacentria of Theocritus and Virgil, and the Confession of Porphyry in Eusebius, Book V.

Chap. 17. of his Præparat. and Augustin, Book X. Chap. 11. of his City of God. And the same Porphyry against eating living Creatures, Book II. and Origen against Celsus, Book VII.

(b) Which things were forbidden by buman Laws, &c.] L. Ejusdem. Sect. Adjectio D. ad Legem Corneliam de Sicariis & Veneficis. L. si quis sect. qui abortionis. D. de pænis. Paulus Sententiarum lib. V. Tit. XXIII.

(c) Deferwed to be deluded by such Deceits, &c.] Deut. XIII. 3. 2 Theff. II. 9, 10. Ephef. II. 2, 3.

time any thing proceeding from a Divine Power, appeared in the Sight of the Heathen; yet it was not foretold, that that would come to pass in order to prove the truth of their Religion; so that nothing hinders but the Divine Power might propose to itself some other End widely different from this. For instance; suppose it true, that a blind Man was restored to his Sight by Vespasian; it might be done (a) to render him more venerable upon this Account; and that he might thereby the more easily obtain the Roman Empire; and was therefore chosen by God, to be the Executioner of his Judgments upon the Jews; and other like Reasons there might be, for other Wonders, (b) which had no Relation at all to Religion.

SECT. IX. And from Oracles.

AND almost all the same things may be applied to solve that which they alledge concerning Oracles; especially what was before said, that such Men deserved to be imposed upon, who despised that

(a) To render him more wenerable, &c.] Tacitus, Hift. IV. "Many Miracles were "done, whereby the Favour " of Heaven, and the good " Disposition of the Gods to-" wards Vespasian, appeared." He had said before in Hist. I. "We believe that after pre-" vious good Luck, the Em-" pire was decreed to Vespasian " and his Children, by the " fecret Law of Fate, and by " Wonders and Oracles." Suetonius ushers in his Relation of the same Miracles thus, Ch. 7. " There was a certain Autho-" rity and Majesty wanting,

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ui

ns.

" viz. in a new and unthought
" of Prince; to which this
" was added." See the fame
Suetonius a little before, Chap.
5. Josephus says of the same
Vespasian, Book III. Chap. 27of the Wars of the Jews;
" That God raised him up to
" the Government, and fore" told him of the Scepter by
" other Signs."

(b) Which had no Relation, &c] But see the Examination of Miracles seigned to be done in favour of Vespasian and Adrian, in my Ecclesiastical History. Century II. 138th Year. Le Clerc.

that Knowledge which Reason and ancient Tradition suggested to every Man. Moreover, the Words of the Oracles (a) were for the most part ambiguous, and such as might be interpreted of the Event, be it what it would. And if any thing was more particularly foretold by them, there is no Necessity of its proceeding from an Omnifcient Being; because either they were such as might be perceived beforehand from natural Causes then appearing, (b) as some Physicians foretel suture Diseases; or they might with Probability be conjectured from what we usually see come to pass; which we read was often done (c) by those who were

(a) Were for the most Part ambiguous, &c.] See the Places of Oenemaus, concerning this Subject, in Eusebius Book IV. Chap. 20, 21, 22, 23, 24, 25, 26. Hence Apollo was by the Greeks called Aszias, Ambiguous. Cicero, in his fecond Book of Divination, says the Oracles of Apollo were ambiguous and obscure. Which soever of them came to pass (says he) the Oracle was true. (Perhaps many of the Oracles were counterfeited after the Event: And there are many Reasons to suspect, that abundance of Frauds were msed by Diviners; concerning which, D. de Fontenelle has wrote an excellent Book in French, which I refer you to, and what is faid in Defence of it, Vol. XIII. of the Choice Library; and what Antony Van Dale has wrote of this Matter above all others, in his Book of Oracles.)

(b) As some Physicians foretel

future Diseases, &c.] Chalcidius on Timæus. "Men are fore"warned either by the flying
"of Birds, or by Entrails, or
"by Oracles, some propitious
"Dæmons foretelling, who
"know all things that will
"afterwards come to pass:
"just as a Physician, accord"ing to the Rules of Physick,
"deelares either Death or
"Health, and as Anaximander
"and Pherecydes did an Earth"quake." Pliny, Book II.
Chap. 79.

chap. 79.

(c) By those who were skiful in civil Matters, &c.] See the Writers of the Life of Atticus.

"AplainEvidence of this thing, besides those Books wherein he (Cicero) mentions it expressly, (which are published among the common People,) are sixteen Volumes of E
pistles sent to Atticus, from his Consulship to the End of

" his Days; which whoever " reads, will not think that " he were skilful in civil Matters. And if at any time God made use of any of those Works, done by the Diviners among the Heathen, to foretel such things as could have no other real Foundation but the Will of God; it did not tend to confirm the Heathen Religion, but rather to overthrow it; such as those things we find (a) in Virgil's fourth Eclogue, taken out of the Sibylline Verses; (b) in which.

he wants a compleat and " regular History of those "Times; there is such a full " Description of the Inclina-" tions of Princes, of the Vices " of great Men, and of the " Alterations in the Repub-" lick, that there is nothing " which is not laid open; fo " that one would eafily be " led to think Prudence to be-" a kind of Divination. For " Cicero did not only foretel " future things that would " happen in his own Life-" time, but like a Diviner de-" clared those also that come " to pass now." Cicero affirms truly of himfelf, in his fixth Epistle of his fixteenth Book. " In that War nothing hap-" pened ill, which I did not " foretel. Wherefore, fince I " who am a publick Augur, " like other Augurs and Attro-" logers, by my former Pre-" dictions have confirmed you " in the Authority of Augury " and Divination; you ought to believe what I foretel. I " do not make my Conjecture " from the flying of Birds, " nor from the manner of

" their Chirping, as our Art

" teaches us, nor from the re-

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"bounding of the Corn that falls from the Chickens have other Signs, which I observe." Thus Solon foretold that great Calamities would come upon Athens, from Munichia. And Thales, that the Forum of the Milesii would one time be in a Place then despised. Plutarch in Solon.

(a) In Virgil's fourth Eclogue, &c.] See Augustine's City of God, Book X. Chap 27.

(b) In which, though unknown, &c.] It is now fufficiently evident, that all the Prophecies of the Sibyls are either doubtful or forged; wherefore I would not have Virgil, an Interpreter of the Sibyl, le thought to have declared a kind of Prophecy, without any Defign, like Caiaphas who was ignorant of what he prophefied; I know not what Sibyl, or rather Person under the Difguise of fuch a one, predicted that the Golden Age was a coming, from the Opinion of those who thought that there would be a Renovation of all things, and that the fame things would come to pass again. See what 0 2 Grotius

190 which, though unknown to himself, he describes the Coming of Christ, and the Benefits we should receive from him. Thus in the same Sibyls, that (a) he was to be acknowledged as King, who was to be truly our King; (b) who was to rise out of the East, and be Lord of all things. (c) The Ora-

Grotius has said of this Matter, Book II. Sect. 10. and the Notes upon that Place. Wherefore in this the Sibyl was not a Prophetels, nor did Virgil write thence any Prophecies of Christ; fee Servius upon the Place, and Isaac Vossius's Interpretation of that Ecloque. Clerc.

(a) He was to be acknowledged as King, &c.] Cicero mentions him in his IId Book of Divination.

(b) Who was to rife out of the East, &c.] Suetonins of

Vespasian, Chap. 4. Tacitus, Hift. 4.

(e) The Oracle of Apollo. &c.] See Augustine of the City of God, Book XX. Chap. 23. and Eusebius's Præparat. Book IV. Chap. 4. And the same Porpbyry in his Book of Oracles fays, The God (Apollo) teftifies that the Egyptians, Chaldaans, Phænicians, Lydians and Hebrews, are they who have found out the Truth. He that wrote the Exhortation to the Greeks, amongst the Works of Juffin, quotes this Oracle.

The Hebrews only and Chaldces are wife. Who worship God the eternal King, fincere.

And this.

Who the first Mortal form'd, and called him Adam.

There are two Oracles of Cato's concerning Jesus, which Eusebius in his Gospel Demonstra-

tion transcribed out of Perphyry.

Souls of their Bodies stript, immortal are, This wife Men know; and that which is endued With greatest Piety, excels the reft. The Souls of pious Men to Heaven ascend, Though various Torments do their Bodies vex.

The same are mentioned by Augustine, Book XXIX. Chap. 23. of his City of God, out of the same Porphyry; where he brings another Oracle, in

which Apollo faid, that the Father whom the pious Hebrews worshipped, was a Law to all the Gods.

cle of Apollo is to be feen (a) in Porphyry, in which he fays, the other Gods were Aerial Spirits, and that the one God of the Hebrews was to be worshipped: Which Words, if the Worshippers of Apollo obeyed, they ceased to be his Worshippers; if they did not obey him, they accused their God of a Lie. To which may be added, that if these Spirits would in their Oracles have confulted the Good of Mankind, they would above all things have proposed to them a general Rule of Life, and affured them of a Reward, which they who so lived might expect: But they did neither of them. On the contrary, (b) they many times in their Verses applauded Kings, though never so wicked; (c) decreed Divine Honours to Champions, (d) enticed Men to unlawful Embraces, (e) to catch at unjust Gain, (f) and to commit Murder; which may be evidenced by many Instances.

(a) In Porphyry, &c.] This is justly enough said upon Porphyry, and those who are of the same Opinion with him concerning those Oracles, and may be brought as an Argument ad hominem, as Logicians call it; but since it does not appear that these Oracles were not seigned, nay there are very good Reasons to think they were sectious, they ought to be of no Weight amongst Christians. Le Clerc.

(b) They many times in their Verses, &c] See those alleged by Oenomaus, in Eusebius's Gospel Preparat. Book V. Chap. 23. and 35.

(c) Decreed divine Honours to Champions, &c.] See the fame Author, Chap. 32. of Cleomedes; which we find also in Origen's IIId Book against Celfus.

(d) Enticed Men to unlawful Embraces, &c.] This was shown

before.

(e) To catch at unjust Gain, &c.] See Euschius's Gospel Preparat. Book V. Chap.

(f) And to commit Murder, &c.] Oenomaus recites Oracles of this kind, which you may find in the forementioned Book of Eulebius, Chap. 19. and 27.

SECT. X. The Heathen Religion rejected, because it failed of its own Accord, as soon as buman Assistance was wanting.

BESIDES those things already alleged, the Heathen Religion affords us a very ftrong Argument against itself, in that wheresoever human Force was wanting, it immediately fell, as if its only Support were then taken away. For if you turn your Eyes towards all the Christian or Mahometan Empires, you will find Heathenism no where mentioned but in Books: Nay, History informs us, that in those times when the Emperors made use of Force and Punishment, as the first Emperors did; or of Learning and Cunning, as Julian did, to fupport the Heathen Religion; even then it continually decreased; no Force being made use of against it, no Greatness of Family, (for it was commonly believed that Jesus was the Son of a Carpenter,) no Flourish of Words, no Bribes (for they were poor;) no Flattery, for they on the contrary despised all Advantages, and faid there was no Advertity but they ought to undergo upon Account of their Law. And now how weak must the Heathen Religion be, to be overthrown by fuch Forces? Nor did the vain Credulity of the Heathens only vanish at this Doctrine, (a) but Spirits themselves came out of Men at the Name of Christ; were filenced; and being asked the Reason of their Silence, (b) were forced to own, that they could do nothing when Christ was invoked.

Apollo in Daphne. This Place, Daphne, is filled with dead Bodies, which hinder the Oracles. Babylas and other Christian Martyrs died there. See Chrysostom against the Gentiles.

⁽a) But Spirits themselves came out of Men, &c] Acts V. 16. VIII. 7. XVI. 18.

⁽b) Were forced to own, &c.] Tertullian, in his Apology. See also Lucan against salse Diviners.

SECT. XI. An Answer to this, that the Rise and Decay of Religion is owing to the Stars.

THERE were fome Philosophers who ascribed the Rife and Decay of all Religion to the Stars. But this starry Science, which they profess to know and understand, is delivered in such different Rules. (a) that there is nothing certain to be found in it, but this one thing, that there is no Certainty in it. I do not speak of those Effects which naturally follow from necessary Causes; (b) but of such as proceed from the Will of Man, which is in its own Nature fo far free, as that no external Necessity can be laid upon it: For if the Act of Willing flowed from fuch a necessary Impression, (c) that Power which we experience in the Soul of deliberating and chusing, would be given us to no Purpose; (d) and the Justice of all Laws, and of Rewards and Punishments, would be entirely taken away; because there is neither Blame nor Desert due to

(a) That there is nothing certain to be found in it, &c.] See the excellent Differtation of Bardefanes the Syrian, concerning this Matter, which you may find in the Philocalia collected from Origen, and in Eusebius's Præparat. Book VI. Chap. 10.

(b) But of such as proceed from the Will of Man, &c.] See Alexander Approdiscus's Book concerning this Matter.

(c) That Power which we experience, &c.] See Eufebius's Gospel Praparat. Book VI. Chap 6.

(d) And the Justice of all Laws, &c] See Justin's Apology II. " If Mankind be

" not endued with a Power " of chufing freely, to avoid " that which is bad, and to " comply with that which is " good; the Cause of either " of them cannot be faid to be from himself." See also what follows. And thus Tatian; " the Freedom of the " Will consists in this; that a " wicked Man is juftly punish-" ed, because his Wickedness " is from himself; and a good " Man is rewarded, because " he has not voluntarily trans-" greffed the Will of God." To this may be added Chalcidius's Disputation concerning this Matter in Timeus.

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that which is plainly unavoidable. Further, fince fome Actions of the Will are evil: If they are caused by a certain Necessity of the Heavens, and because God has given such a Power to the Heavens and the heavenly Bodies; it will follow, that God, who is perfectly good, (a) is the true Caufe of moral Evil; and at the fame Time that he professes his utter Abhorrence of Wickedness in his positive Law, He has planted the efficient and inevitable Cause of it in the Nature of Things; therefore he wills two Things contrary to each other, viz. that the fame thing should be, and not be; and that that should be a Sin, which is done by a Divine Impulse. (b) It is faid by others with a greater Shew of Probability, that first the Air, and afterwards our Bodies are affected by the Influence of the Stars, and so suck in certain Qalities, which for the most Part excite in the Soul Desires answerable to them; that by these the Will is enticed, and oftentimes yields to them. But, if this be granted, it makes nothing to the Qestion in hand. For the Religion of Christ could not possibly have its Rise from the Affections of the Body, nor confequently from the Power of the Stars; which, as was faid, act upon the Mind no otherwise than by such Affections; because this Religion, in the highest Degree, draws Men off from those Things that are pleasing

But they speak most truly, who deny any such Instuences at all; and acknowledge nothing else in the Stars but Heat and Light, to which we may add their Weight resulting from their Bigness; but these have, properly speaking, no relation to the Mind. Le Clerc.

a greater Shew of Probability, &c.]

[&]quot;(a) Is the true Cause of Marai Evil, &c.] Plato speaks against this in his Ild Republick, The Cause is from him that choses, God is not the Cause. Thus Chalcidius translates it in Timæus, which Justin, in the forementioned Place, says agrees with Moses.

(b) It is faid by others with

pleasing to the Body. The wisest Astrologers do, (a) except truly knowing and good Men from the Laws of the Stars; and such were they who first proposed the Christian Religion, as their Lives plainly show. And, if We allow a Power in Learning and Knowledge, to hinder their Bodies from being thus infected; there always were amongst Christians some who might be commended upon this Account. Further, the Effects of the Stars, as the most Learned confess, respect only particular Parts of the World, and are temporary: But this Religion has continued already for above sixteen hundred Years, not only in one, but in very distant Parts of the World, and such as are under very different Positions of the Stars.

SECT XII. The principal Things of the Christian Religion, were approved of by the wifest Heathens: And if there he any Thing in it hard to be believed, the like is to be found amongst the Heathen.

THERE is the less Reason for the Heathens to oppose the Christian Religion, because all the Parts of it are so agreeable to the Rules of Virtue, that by their own Light they do in a Manner convince the Mind; insomuch that there have not been wanting some amongst the Heathen, who have said those Things singly, which in our Religion are all put together. For instance; (b) that Religion does

not

⁽a) Except truly knowing and good Men, &c.] Thus Zoroafter. Do not increase your Fate. And Ptolomæus: A wise Man

may avoid many Influences of the Stars.

⁽b) That Religion does not confift in Ceremonies,&c.] Menander.

Cicero in his IId Book of the Nature of the Gods. " The " best Worship of the Gods, " which is also the most inno-" cent, the most holy, and

" the most full of Piety; is to " reverence them always with

" a pure, fincere, uncorrupted

" Mind and Expression." And again in his IId Book of Laws. "The Law commands " us to approach the Gods " fincerely; that is, with our

" Minds, which is all in all."

Perfius, Satyr II.

This let us affer to the Gods (which blear'd Messala's Offspring can't with all their Cost.) Justice and Right in all our secret Thoughts, An undiffembled Virtue from the Breaft. Bring thefe, and what you please then sacrifice.

These Verses seem to have respect to the Pythian Oracle, which we find in Porpbyry's 11d Book against eating living Creatures, where any Thing offered by a pious Man, is preferred to Hecatombs of another. In the same Book Porbyry has these Words to the like Purpose. "Now they e-" fleem him not fit to offer

" Sacrifice worthily, whose

" Body is not cloathed with a " white and clean Garment; " but they do not think it any

" great Matter, if some go to " Sacrifice, having their Bo-

" dies clean and also their "Garments, though their

" Minds be not void of Evil:

" As if God were not most " delighted with the Purity

of that which in us is most " Divine, and bears the near-

" est Resemblance to him.

" For it is written in the

" Temple of Epidaurus.

Let all rubo come to offer at this Shrine Be Pure; fo we command.

Now Purity confifts in Holy

" Thoughts." And a little

" after. " No material Things

" ought to be offered or dedi-

er cated to God, who, as the " Wife Man faid, is above

all; for every Thing mate-

" rial, is impure to him who

" is immaterial; wherefore

es Words are not proper to ex-

" preis ourselves by to him, not

even Internal ones, if pol-

" luted by the Passions of the " Mind:" And again: " For

" it is not reasonable, that in

" those Temples which are " dedicated to the Gods by

" Men, they should wear clean

" Shoes without any Spots-;

" and in the Temple of the

" Father, that is, in this World,

" not keep their inner Cloaths " (which is the Body) neat,

" and converse with Purity in " the Temple of their Father."

Neither can I omit what forlows out of the fame Book.

"Whoever is perswaded that

" the Gods have no need of " these (Sacrifices) but look

not confift in Ceremonies, but is in the Mind; (a) that he who has it in his Heart to commit Adultery, is an Adulterer; (b) that we ought not to return an Injury;

"only to the Manners of these
"who approach them, esteeming right Notions of them
and of Things, the best Sacrifices, how can such an
cone be otherwise than Sober,
Godly, and Righteous?"
Where we find these three known Words of Paul, Tie.
II. 2. Soberly, Righteously, and Godly. Charandas, in his Presace to the Laws: "Let
your Mind be void of all
Evil; for the Gods delight
not in the Sacrifices and Expences of wicked Men, but
in the just and virtuous Actions of good Men. Seneca

" Institutions, Book XI. ch. " 24. Would you conceive " God to be Great, Propitious, " and to be reverenced as meek " in Majesty, as a Friend, and " always at hand? You must "not worship him with Sacrifices, and abundance of
Blood, but with a pure " Mind, and an upright In-" tention." To the same Sense is that of Dion Pruferenfis, Orat. 3. Thucydides, Book I. There is no other Festival, but a Man's doing bis Duty. Diogenes: Does not a good Man think every Day a Festival? (a) That he who has it in his Heart, &c.] Thus Ovid,

He who forbears, only because forbid, Does sin; his Body's free, his Mind is stain'd; Were he alone, he'd be an Adulterer.

Seneca the Father: There is fuch a Thing as Incest, without the Act of Whoredom; viz. The Destre of it. And in another Place, "She is reckoned amongst Sinners, and not without Reason, who is mo-

" quoted by Lactantius in his

" dest out of Fear, and not " for Virtues Sake."

(b) That we ought not to return an Injury, &c.] See Plato's Criton, and Maximus Tyrius's Hd Differtation. Menander.

O Gorgias, he's the very best of Men. Who can forgive the greatest Injuries.

Ariston Spartianus; "To a "certan Person, who said that "it was a princely Thing to

"do Good to Friends, and Evil to Enemies; rather,

" answered he, to do good to

"Friends, and to make Ene"mies Friends." And the fame Dion the Deliverer of Sicily, in Plutarch fays, that a true Demonstration of a Philosophical Disposition, con-

Injury; (a) that a Husband ought to have but one Wise; (b) that the Bands of Matrimony ought not to be dissolved; (c) that it is every Man's Duty to do good to another, (d) especially to him that is in Want; (e) that as much as possible Men ought

fifts not in any One's being kind to his Friends; but when he is injured, in being eafily intreated, and merciful towards those who have offended

(a) That a Husband ought to have but one Wife, &c.] See what is before quoted out of Salust and others, about this Matter. Euripides in his Andromache.

One Man should o'er two Women have the Rule;
One Nuptial Bed will a wife Man suffice,
Who would have all Things regulated well.

And more to the same Purpose, in the Chorus of the same Tragedy.

(b) That the Bands of Matrimony ought not to be dissolved, &c.] So it was amongst the Romans, till the five hundred and twentieth Year of the City, as Valerius Maximus informs us, Book III. Ch. 1. Anaxandrides to the same Purpose.

'Tis shameful thus for Men to ebb and flow.

(c) That it is every Man's Duty to do Good to another, &c.] Terence's Self-Tormentor.

I am a Man, and think every Thing humane belongs to me.

we are by Nature related to each God to another.

other, says Florentinus the Lawyer, L. ut vim. D. de Justitia.

And this is the Meaning of the Proverb, One Man is a kind of to one another.

God to another. Cicero, in his Ift Book of Offices, fays there is a mutual Society betwixt Men, all of them being related to one another.

(d) Especially to him that is in Want, &c.] Horace, Book II.

Wretch, why should any want, when you are Rich?

In Mimus.

Mercy procures strong Security.

(e) That as much as possible, Men ought to abstain from Swearing, &c.] Pythagoras. "We " ought not to swear by the Gods, but endeavour to

" make ourselves believed with-

to abstain from Swearing; (a) that in Meat and Cloaths they ought to be content with what is necessary to supply Nature. And if there be any thing in the Christian Religion difficult to be believed, the like is to be found amongst the wisest of the Heathens, as we have before made appear, with respect to the Immortality of the Soul and Bodies being restored to Life again. Thus Plato, taught by the Chaldeans, (b) distinguished the Divine

" out an Oath:" Which is largely explained by Hierocles, on his golden Verses. Marcus Antoninus, Book III. in his

Description of a good Man, fays, fuch an one needs no Oath. Sophocles in his Oedipus Coloneus.

I would not have you swear, because 'tis bad.

Clinius the Pythagorean, would fooner lose three Talents in a Cause, than affirm the Truth with an Oath. The Story is

related by Bafilius concerning reading Greek Authors.

(a) That in Meat and Cleaths, &c.] Euripides.

There are but two Things which Mankind do want, A Crust of Bread, and Draught of Springing Water. Both which are near, and will suffice for Life.

And Lucan.

There is enough of Bread and Drink for all. And Aristides.

We want nothing but Cloaths, Houses, and Food.

(b) Distinguished the Divine Nature, &c.] See Plato's Epistle to Dionysus, Plato calls the first Principle, the Father; the second Principle, the Cause or Governor of all Things, in his Epistle to Hermias, Erastus, and Goriscus. The same is called the Mind by Plotinus, in his Book Of the three principal Substances: Numenius calls it the Workman, and also the Son; and Amelius the Word, as you may see in Eusebius, Book

XI. ch. 17, 18, 19. See also Cyril's IIId, IVth, and VIIIth Books against Julian, Chalcidius on Timeus, calls the first the Supreme God; the second; the Mind, or Providence; the third, the Soul of the World, or the Second Mind. In another Place, he distinguishes these three thus. The Contriver, the Commander, and the Effecter. He speaks thus of the second: The Reason of God, is God consulting the Affairs

Divine Nature into the Father; the Father's Mind. which he also calls a Branch of the Deity, the Maker of the World; and the Soul, which comprehends and contains all Things. That the Divine Nature could be joined with the Humane, (a) Julian, that great Enemy to the Christians, believed, and gave an Example in Æsculapius, who he thought came from Heaven to deliver to Men the Art of Physick. Many are offended at the Cross of Christ; but what Stories are there which the Heathen Authors do not tell of their Gods? Some were Servants to Kings, others were ftruck with Thunder-Bolts, ripp'd up, wounded. And the wifeft of them affirmed, that the more Virtue cost, the more delightful it was. (b) Plato in his IId Republick.

of Men, which is the Cause of Mens living well and happily, if they do not neglect that Gift which the Supreme God has beflowed on them. The Pythagoreans assign to the Supreme God, the Number Three, as perfect, says Servius on the feventh Ecloque. Not much differing from which, is that of Aristotle, concerning the same Pythagoreans, in the Beginning of his lit Book of the Heavens. (This is more largely handled, by the very learned R. Cudworth, in his English Work of the Intellectual System of the World, Book I. ch. 4. which you will not repent confulting. Le Clerc.)

(a) Julian, that great Enemy to the Christians, &c.] Book VI. "Amongst those Things "which have Understanding,

" Jupiter produced Escula-

"him to appear upon Earth,
"by means of the fruitful Life
"of the Sun; he taking his
"Journey from Heaven to
"Earth, appeared in one Form
"in Epidaurus." Thus Porphyry, as Cyril relates his
Words in his forementioned
VIIIth Book: There is a certain kind of Gods, which in a
proper Seafon, are transformed
into Men. What the Egyptians
Opinion of this Matter was,
fee Plutarch Sympos. VIII.
Quast. I. to which may be
added that Place of Acts XIV.

(b) Plato in his IId Republick, &c.] The Words are these translated from the Greek. He will be Scourged, Tormented, Bound, his Eyes Burnt out, and die by Crucifixion, after he has endured all those Ewils. Whence he had that which he relates in his IIId Book of Republick.

That

publick, fays in a manner prophetically, that for a Man to appear truly good, it is necessary that his Virtue be deprived of all its Ornaments, fo that he may be looked upon by others as a wicked Man, may be derided, and at last hanged: And certainly to be an Example of eminent Patience, is no otherwise to be obtained.

"That good Man will be " tormented, furiously treated, " have his Hands cut off, his "Eyes plucked out, will be bound, condemned, and burnt." Lastantius in his Institutions, Book VI. ch. 17. has preserved this Place of Seneca. "This is that virtuous fents to us in these Verses,

" Man, who though his Body " fuffer Torments in every " Part; though the Flame " enter into his Mouth, tho' "his Hands be extended on a " Cross; does not regard what " he fuffers, but how well." Such an one Euripides repre-

Burn, scald this tender Flesh; drink your full Glutt Of purple Blood. Sooner may Heaven and Earth Approach each other, and be join'd in one, Than I to you express a flattering Word.

To which that of Æschylus, mentioned by Plate in the ford eited Place, exactly agrees.

He strives to be, not to be thought the best. Deep rooted in his Mind be bears a Stock Whence all his wifer Councils are derived.

BOOK V.

SECT. I. A Confutation of Judaism, beginning with an Address to the Jews.

OW we are coming out of the thick Darkness of Heathenism; the Jewish Religion, which is a Part and the Beginning of Truth, appears to us much like Twilight to a Person gradually advancing out of a very dark Cave: Wherefore I defire the Jews, that they would not look upon us as Adversaries. We know very well, (a) that they are the Offspring of Holy Men, whom God often visited by his Prophets and his Angels; that the Messiah was born of their Nation, as were the first Teachers of Christianity: They were the Stock into which we were grafted; to them were committed the Oracles of God, which we respect as much as they, and with Paul put up our hearty Prayers to God for them, befeeching him that that Day may very speedily come, (b) when the Veil, which now hangs over their Faces, being taken off, they, together with us, may clearly perceive (c) the fulfilling of the Law; and when, according to the antient Prophecies, many of us, who are Strangers, shall lay hold of (d) the Skirt of a Jew,

(a) That they are the Offspring of Holy Men, &c] This, and what follows, is taken out of the IXth, Xth, and XIth of the Romans; to which may be added Mat. XV. 2.

(b) When the Veil, &c.] 2 Cor. III. 14, 15, 16.

(c) The fulfilling of the Law, &c.] Rom. III. 24. VIII. 14. X. 4. XIII 8. Gal. III. 24. (d) The Skirt of a Jew, &c.] Zachar. VIII. 20. and following. Ifaiah II. 2 XIX. 18. and 24. Micah IV. 2 Hofea III. 4. Rom. XI. 25.

praying him, that with equal Piety we may worship that One God, the God of Abraham, Isaac and Jacob.

SECT. II. That the Jews ought to look upon the Miracles of Christ as sufficiently attested.

FIRST therefore, they are requested not to esteem that unjust in another's Cause, which they think just in their own: If any Heathen should ask them why they believe the Miracles done by Moses; they can give no other Answer, but that the Tradition of this Matter has been fo continual and constant amongst them, that it could not proceed from any Thing else but the Testimony of those who saw them. Thus, (a) that the Widow's Oil was encreased by Elisha, (b) and the Syrian immediately healed of his Leprofy; (c) and the Son of her who entertained him, raised to Life again; with many others; are belived by the Fews for no other Reason, but because they were delivered to Posterity by credible Witnesses. And concerning (d) Elijah's being taken up into Heaven, they give Credit to the fingle Testimony of Elisha, as a Man beyond all Exception. But (e) we bring twelve Witnesses, whose Lives were unblameable, (f) of Christ's ascending into Heaven; and many more, of Christ's being seen upon Earth after his Death; which, if they be true, the Christian

⁽a) That the Widow's Oil was increased, &c.] 2 Kings, ch. IV.

⁽b) And the Syrian immediately healed, &c.] Ch V.

⁽c) And the Son of her who entertained him, &c.] In the forementioned IVth Ch.

⁽d) Elijah's being taken up

into Heaven, &c.] Ch. II. of the forecited Book.

⁽e) We bring twelve Witneffes, &c.] Mark XVI. 19. Luke XXIV. 52. A&s I.

⁽f) Of Christ's ascending into Heaven. &c.] Mat. XXVIII. Mark XVI. Luke XXIV. John XX, XXI. 1 Cor. XV.

stian Doctrine must of necessity be true also; and it is plain that the Jews can say nothing for themselves, but what will hold as strong or stronger for us. But, to pass by Testimonies; (a) the Writers of the Talmud, and the Jews themselves, own the miraculous things done by Christ; which ought to satisfy them: For God cannot more effectually recommend the Authority of any Doctrine delivered by Man, than by working Miracles.

SECT. III. An Answer to the Objection, that those Miracles were done by the Help of Devils.

But fome fay, that these Wonders were done by the Help of Devils: But this Calumny has been already confuted from hence, that as foon as the Doctrine of Christ was made known, all the Power of the Devils was broken. What is added by fome, that Jesus learned Magical Arts in Egypt, carries a much less Appearance of Truth than the like Objection of the Heathen against Moses, which we find in (b) Pliny and (c) Apuleius. For it does not appear, but from the Books of his Disciples, that Jesus ever was in Egypt; and they add, that he returned from thence a Child. But it is certain, that Moses spent a great Part of his Time, when he was grown up, in Egypt, both (d) from his own Account, (e) and the Relation of others. But the Law of each of them, strongly clears both Mofes and Jesus from this Crime, (f) because they expressly

(a) The Writers of the Talmud, &c.] See what is quoted, Book II.

(b) In Pliny, &c Book XXX. Chap. 1.

(c) And Apuleius, &c.] In his IId Apology.

(d) From his own, &c] Exodus II. 4. and following. (e) And the Relation of others, &c] Manethon, Chæremon, Lyfimachus in Josephus's Ist Book against Appion, and Justin and Tacitus.

(f) Because they expressly forbid such Ass, &c.] Exod. XXII. 28. Levit. XX. 6, 27. Numb. XXIII. 23. Deut. XVIII. 10. 1 Sam.

expressly forbid fuch Arts, as odious in the Sight of God. And if in the times of Christ and his Disciples, there had been any fuch Magical Art any where, either in Egypt, or other Places, whereby those things, related of Christ, could be done: fuch as dumb Mens being fuddenly healed, the Lame walking, and Sight given to the Blind; the Emperors, (a) Tiberius, (b) Nero, and others, who would not have spared any Cost in enquiring after fuch things, would undoubtedly have found it out. And if it be true, (c) what the Jews report, that the Counfellors of the great Council were skilled in Magical Arts, in order to convict the guilty; certainly they who were fo great Enemies to Jesus, and so much envied his Reputation, which continually increased by his Miracles, would have done the like Works by some Art; or have made it plain by undeniable Arguments, that his Works could proceed from nothing elfe.

SECT. IV. Or by the Power of Words.

Some of the Jews ascribe the Miracles of Jesus to a certain secret Name, which was put into the Temple by Solomon, and kept by two Lions for above a thousand Years, but was conveyed thence by Jesus; which is not only false, but an impudent

1 Sam. XXVIII. 9. 2 Kings XVII. 17. XXI. 6. Acts XIII. 8; 9, 10. XVI. 18. XIX. 19.

(a) Tiberius, &c.] Tacitus, Annal VI. Suetonius in his

Life, Ch. LXIII and LXIX.

(b) Nero, &c.] Concerning whom Pliny, Book XXX. Ch. XI. in his History of Magick says, He had not a greater Defire after Musick and Tragical Singing. And afterwards: No

Man favoured any Art with greater Cost; for these things he wanted neither Riches, Abilities, nor Disposition to learn. Prefently after, he relates how he was initiated into the Magical Suppers by King Tiridates.

(c) What the Jews report, &c.] See the Talmud entitled, Concerning the Council; and has concerning the Sabbath.

P 2

dent Fiction. For, as to the Lions, so remarkable and wonderful a thing, neither the Books of the Kings, nor the Chronicles, nor Josephus, mention any thing of them: Nor did the Romans, who before the times of Jesus entered the Temple with Pompey, find any such thing.

SECT. V. That the Miracles of Jesus were divine, proved from hence, because he taught the Worship of one God, the Maker of the World.

Now, if it be granted, that Miracles were done by Christ, which the Jews acknowledge; we affirm that it follows from the Law of Moles itself, that we ought to give Credit to him: For God has faid in the XVIIIth Chapter of Deuteronomy, that he would raife up other Prophets besides Moses, which the People were to hearken to, and threatens heavy Punishments if they did not. (a) Now the most certain Token of a Prophet, is Miracles; nor can any thing be conceived more flagrant. Yet it is faid, Deut. XIII. that if any one declares himfelf to be a Prophet by working Wonders, he is not to be hearkened to, if he intices the People to the Worship of new Gods: For God permits fuch Wonders to be done only to try whether his People be firmly established in the Worship of the true God. From which Places compared together, (b) the Hebrew Interpreters rightly collected, (c) that every one who worked Miracles was

to

(c) That every one who worked Miracles, &c] And whose Prophecies came to pass; this Argument is strongly urged in Chrysostom's Vth against the Jews, and in his Discourse concerning Christ's Divinity, VI. Tom. Savil.

⁽a) Now the most certain Token, &c.] And the foretelling suture Events, which may justly be reckoned amongst Miracles, Deut. XVIII. 22.

⁽b The Hebrew Interpreters, &c.] See Moses, Maimonides, and others quoted in Manasses's Conciliator, Quast. IV. on Deut.

to be believed, if he did not draw them off from the Worship of the true God; for in that Instance only it is declared, that no Credit is to be given to Miracles, though never so remarkable ones. Now Jesus did not only not teach the Worship of salse Gods, but on the contrary (a) did expressly forbid it, as a grievous Sin; and taught us to reverence the Writings of Moses, and those Prophets which followed him: So that nothing can be objected against his Miracles; for what some object, that the Law of Jesus in some things differ from that of Moses, is not sufficient.

SECT. VI. An Answer to the Objection drawn from the Difference betwixt the Law of Moses, and the Law of Christ, where it is shown, that there might be given a more perfect Law than that of Moses.

For the Hebrew Doctors themselves lay down this Rule (b) for the Extent of a Prophet's Power, that is, of one that works Miracles; that he may securely violate any fort of Precept, except that of the Worship of one God. And indeed the Power of making Laws, which is in God, did not cease upon his giving Precepts by Moses; nor is any one, who has any Authority to give Laws, thereby hindered from giving others contrary to them. The Objection of God's Immutability is nothing to the Purpose; for we do not speak of the Nature and Essence of God, but of his Actions. Light is

(a) Did expressly forbid it, &c.] Matt. XII. 29, 32. John XVII. 3. Ads XV. 28. 1 Cor. V. 10, 11, 18. VI. 9. X. 7. XII. 2. 2 Cor. VI. 16. 1 Thess. I. 9. 1 John V. 21.

(b) For the Extent of a Prophet's Power, &c.] This Rule is laid down in the Talmud, entitled, Concerning the Council. Thus at the Command of Joshua, the Law of the Sabbath was broken, Jos. V. And the Prophets often sacrificed out of the Place appointed by the Law, as Samuel, 1 Sam: VII. 17. XIII. 8. and Elijah, 1 Kings XVIII. 38.

(a) Except that of one Tree, &c.] Gen. II. 17.

(b) Yet he commanded Abraham, &c.] Gen. XXII. 2.

(c) He forbad some, and accepted other, &c] As was faid just before.

(d) Now that the Precepts of the Law, &c.] Heb. VIII. 7.

(e) Prayed for his Ene-

mies, &c.] Exod. XXXII. 2. 12, 14, 31. Numb. XI. 2. XII. 13. XIV. 13. and following Verses, XXI. 7, 8. Deut. IX. 18, 26. XXXIII.

(f) Thus David was willing,

&c.] 2 Sam XVIII. 5.
(g) And patiently bore the Curses, &c.] 2 Sam. XXI.

though the Law allowed them to do it. (a) So that Laws are only accommodated to the greater Part of the People; and in that State it was reafonable fome things should be overlooked, which were then to be reduced to a more perfect Rule, when God, by a greater Power of his Spirit, was to gather to himself a new People out of all Nations. And the Rewards which were expressly promised by the Law of Moses, do all regard this mortal Life only: Whence it must be confessed, (b) that a Law, better than this, might be given, which should propose everlasting Rewards, not under Types and Shadows, but plainly and openly, as we see the Law of Christ does.

SECT. VII. The Law of Moses was observed by Jesus when on Earth, neither was any Part of it abolished afterwards, but only those Precepts which had no intrinsick Goodness in them.

We may here observe, by the way, to shew the Wickedness of those Jews, who lived in our Saviour's time; that Jesus was very basely treated by them, and delivered up to Punishment, when they could not prove that he had done any thing contrary to the Law. (c) He was circumcised.

(a) So that Laws are only accommodated, &c.] Origen against Celsus, Book III. "As a certain Eawgiver said to one who asked him, if he gave to his Citizens the most perfect Laws, not, says he, the most perfect in themselves, but the best they can bear." Porphyry, Book (I. against eating living Creatures, concerning Lawgivers, says thus. "If they have regard to the middle fort of Life, called Natural, and according to

"what is agreeable to most "Men, who measure Good and Evil by external things "which concern the Body: "If, I say, with this View they make Laws; what Injury is done to Life, if any one adds something more excellent than this?"

(b) That a Law better than this, &c.] Heb. VII. 19, 22.

VIII. 6. 2 Tim. I. 10.

(c) He was circumcifed, &c.]

Lake II. 21. P 4 cifed, (a) made use of the Jewish Meats, (b) was cloathed like them; (c) those who were cleansed from their Leprofy, he fent to the Priests, (d) he religiously observed the Passover, and other Festival Days. If he healed any on the Sabbath-Day, he made it appear, (e) not only from the Law, (f) but from their received Opinions, that fuch Works were not forbidden on the Sabbath. He then first began (g), to discover the abrogating some Laws, when he had overcome Death, was ascended into Heaven, and endued his Disciples with remarkable Gifts of the Holy Spirit, and had shown by those things (b) that he had obtained a Kingly Power, (i) in which is included an Authority to make Laws, according to that Prophecy of Daniel, Chap. III and VIII, the VIII and XI, being compared together; who foretold that after the Overthrow of the Kingdoms of Syria and Egypt, (the latter of which came to pass under Augustus) God would give to a Man, (k) who should appear to be an ordinary Person, a Kingdom extending to the People of all Nations and Languages, and which should never have an End. Now that

(a) Made use of the Jewish Meats, &c.] Gal. IV. 5.

(b) Was cloathed like them,

&c.] Matt. IY. 20.

(c) Those who were cleansed, &c.] Matt. VIII. 4. Mark 1. 44. Luke V. 14.

(d) He religiously observed the Passover, &c.] Luke II. 41. John II. 13, 23. XI. 56. XII. 1. John VII. 2.

(e) Not only from the Law, &c.] Matt. XII. 5.

(f) But from their received Opinions, &c.] Matt. XII. 11.

(g) To discover the Abrogating, &c.] Acts X. Colof. II. 14.

:(b) That he had obtained a Kingly Power, &c.] Acts II. 36. Rev. 1. 5.

(i) In which is included, &c.]

James I. 25.

(k) Who should appear to be an ordinary Person, &c.] Dan. II. 45. VII. 13. For the Son of Man expresses in Hebrew, a certain Meanness, and so the Prophets are called, compared with Angels, as is observed by Jachiades, on Dan. X. 16.

Part of the Law, the Necessity of which was taken away by Christ, did not contain in it any thing in its own Nature virtuous; but confifted of things indifferent in themselves, and therefore not unalterable: For if there had been any thing in the Nature of those things, to inforce their Practice, God would have prescribed them (a) to all the World, and not to one People only; and that from the very Beginning, and two thousand Years and more after Mankind had been created. Abel. Enoch, Noah, Melchisedech, Job, Abraham, Isaac, Jacob, and all the eminently pious Men, who were so beloved of God, were ignorant of all, or almost all this Part of the Law; and yet nevertheless they received Testimony of their Faith towards God, and of his divine Love towards them. Neither did Moses advise his Father-in-Law Jethro to perform these Rites, nor Jonas the Ninevites, nor did the other Prophets reprove the Chaldeans, Egyptians, Sidonians, Tyrians, Idumeans and Moabites, to whom they wrote, for not embracing them, though they particularly enumerate their Crimes. These Precepts therefore were particular, and introduced either to hinder some Evil, (b) to which the

(a) To all the World, and not to one People only, &c.] So far from that, that some Laws, such as those of First Fruits, Tythes, Assembling upon Festivals, relate expressly to the Place of Judaa only, whither it is certain all Nations could not come. See Exodus XXXIII. 19. and XXXIV. 26. Deut. XXVI. 2. and what follows. Also Deut. XII. 5. and following, XIV. 23. and following Also Exodus XXIII. 17. XXXIV. 2, 23, 24. Deut. XVI. 16. The most ancient Custom, in-

terpreted the Law of Sacrifices, in the fame Manner. The Talmud entitled, Concerning the Councils, and that entitled Chagiga, tells us that the Law of Moses was given to the Hebrews only, and not to Strangers. See Maimonides, on Deut. XXXIII. and Bechai.

(b) To which the Jews were especially inclined, &c.] Being very much addicted to Rites, and, on that Account, prone to Idolatry. This the Prophets every where show, especially Exekiel XVI.

the Jews were especially inclined, or for a Trial of their Obedience, or to fignify some future things, Wherefore there is no more Reason to wonder at their being abolished, than at a King's abrogating fome municipal Laws, in order to establish the fame Ordinances all over a Nation: Neither can there be any thing alleged to prove, that God had obliged himself to make no Alteration herein. For if it be faid, that these Precepts are stiled perpetual; (a) Men very often make use of this Word, when they would fignify only that what they command in this manner, is not limited for a Year's Continuance, (b) or to a certain time, suppose of War or Peace, accommodated to the Scarceness of Provision; now this does not hinder but that they may appoint new Laws concerning these Matters whenever the Publick Good requires it. Thus the Precepts which God gave to the Hebrews, were fome of them temporary, (c) only during the Continuance of that People in the Wilderness; (d) others confined to their Dwelling in the Land of Canaan. That these might be distinguished from the other, they are called perpetual; by which may be meant, that they ought not to be neglected any where, nor at any time, unless God should signify his Will to the contrary. Which manner of fpeaking, as it is common to all People, the Hebrews

⁽a) Men very often make use of this Word, &c.] L. Hac Edictali. Cod. de secundis Nuptiis. L. Hac in perpetuum. Cod. de diversis Prædus Libro XI. and in many other Places ..

⁽b) Or to a certain Time, &c.] L. Valerius in Livy, XXXIV.

[&]quot; The Laws which particular

[&]quot; times require, are liable to

[&]quot; be abolished, and I find are

[&]quot; changed with the times;

[&]quot; those that are made in the " time of Peace, are abrogated

[&]quot; in War; and those made in "War, abrogated in Peace.

⁽c) Only during the Continuance, &c.] As Exodus XXVII. Deut. XXIII. 12.

⁽d) Others confined to their Dwelling, &c.] Deut. XII. 1, 20. Numb. XXXIII. 52.

brews ought the less to wonder at, because they know that in their Law, that is called (a) a perpetual Right, and a perpetual Servitude, which continued only from Jubilee to Jubilee. (b) And the Coming of the Messiah is by themselves called the fulfilling of the Jubilee, or the Great Jubilee. And moreover, the Promise of entering into a new Covenant, is to be found amongst the old Prophets, (c) as Jeremiah XXXI; where God promifes that he will make a new Covenant, which shall be writ upon their Hearts, and Men will have no need to learn Religion of each other, for it shall be evident to them all: And moreover, that he would pardon all their past Transgressions: Which is much the fame as if a Prince, after his Subjects had been at great Enmity with each other; in order to establish a Peace, should take away their different Laws, and impose upon them all one common Law, and that a perfect one; and for the future, promise them pardon for all their past Transgressions, upon their Amendment. Tho' what has been faid might fuffice; yet we will go through every Part of the Law that is abolished, and shew that the things are not such as are in their own Nature well-pleasing to God, or such as ought to continue always.

(a) A perpetual Right, &c.] Exodus XXI. 6. 1 Sam. I. 22. And thus Josephus Albo, in his IIId Book of Foundations, Ch. 16. thinks the Word 7177 Le-olam in the Ritual Law, may be understood. And Phinees's Priesthood is called, Pf. עד עולם, 31, ביד עולם Ad-olam everlasting. And by the Son of Strach, XLV. 28, 29, 30. an everlafting Priefthood, and I Mach. II. 55.

(b) And the Coming of the Meffinh, &c.] In Percek Cheleck, and elsewhere. And in Ifaiah LXI. 2. (Pereck Cheleck is the XIth Chap. of the Talmud concerning Councils; but what Grotius mentions, is not to be found there, at least in the Mischna Text; thefe Citations ought to have been more exact.)

(c) As Jeremiah XXXI, &c.] V.31. and following.

SECT.

SECT. VIII. As Sacrifices, which were never acceptable to God upon their own Account.

THE principal, and which first offer themselves to us, are Sacrifices; concerning which many Hebrews are of Opinion, (a) that they first proceeded from the Invention of Men, before they were commanded by God. Thus much certainly is evident, that the Hebrews were desirous of very many Rites; (b) which was a fufficient Reason why God should enjoin them such a Number, upon this Account, left the Memory of their Dwelling in Egypt

(a) That they first proceeded from the Invention of Men, &c.] Chryfostom XII. concerning Statues, speaking of Abel, says, "that he offered Sacrifices, " which he did not learn from any other Person, nor did " he ever receive any Law that established any thing " about First Fruits; but he " had it from himfelf, and was " moved to it by his own " Confcience only." In the Answer to the Orthodox, in the Words of Justin, to the LXXXIIId Query: " None " of those who sacrificed Beasts " to God before the Law, fa-" crificed them at the Divine " Command; though it is e-" vident that God accepted " them, and by fuch Accep-" tance discovered that the Sa-" crifices were well-pleafing " to him." (This Matter is largely handled by Dr. Spencer, concerning the Ritual Law of the Jews. Book III. Dif. 2. to which I refer you. Le Clerc.

(b) Which was a sufficient Reason, &c.] This very Reafon for the Law of Sacrifices, is alleged by Maimonides in his Guide to the Doubting, Book III. Chap. 32. Tertullian against Marcion, Book II. " No Body should find Fault with " the Labour and Burthen of " Sacrifices, and the bufy Scru-" pulousness of Oblations, as if " God truly defired such things, " when he fo plainly exclaims " against them: To what Pur-" pose is the Multitude of " your Sacrifices? And who " hath required them at your " Hands? But let fuch observe " the Care God has taken to " oblige a People prone to Ido-" latry and Sin, to be religi-" gious, by fuch Duties, as " that superstitious Age was " most conversant in, that he " might call them off from " Superstition, by command-" ing those things to be done " upon his Account, as if he " defired it, lest they should

" fall to making Images."

should cause them to return to the Worship of false Gods. But when their Posterity set a greater Value upon them than they ought, as if they were acceptable to God upon their own Account, and a Part of true Piety; they are reproved by the Prophets: (a) As to Sacrifices, fays God in David's Fiftieth Pfalm, according to the Hebrew, I will not speak to you at all concerning them, viz. that you shall slay Burnt-offerings upon Burnt-offerings, or that I will accept young Bullocks or Goats out of thy Fold: For all the living Creatu s, which feed in the Forests, and wander upon the Mountains, are mine; I number both the Birds, and the wild Beafts; so that if I be bungry, I need not come to declare it to you; for the whole Universe, and every thing in it is mine. Do you think I will eat the Fat of Flesh. and drink the Blood of Goats? No: Sacrifice Thankfgiving, and offer thy Vows unto God. There are fome amongst the Hebrews who affirm that this was faid, because they who offered these Sacrifices were unholy in their Hearts and Lives. But the Words themselves, which we have quoted, tell us the contrary, viz. that the thing was not at all acceptable to God in itself. And if we consider the whole Tenor of the Pfalm, we shall find that God addresses himself to holy Men; for he had before faid, Gather my Saints together, and afterwards, Hear, O my People. These are the Words of a Teacher; then having finished the Words before cited, he turns his Discourse, as is usual, to the Wicked: But to the Wicked, said God; and in other Places we find the fame Senfe. As Pfalm LI. To offer Sacrifices is not acceptable to thee, nei-

⁽a) As to Sacrifices, &c.] lation: And so are the follow-This is Grotius's Paraphrate ing. Le Clerc.) upon P/2l. L. not a literal Trans-

ther art thou delighted with Burnt-offerings: But the Sacrifice which thou truly delightest in, is a Mind humbled by the Sense of its Faults; for thou, O God, wilt not despise a broken and contrite Heart: The like to which is that of Pfalm XL. Sacrifices and Oblations thou dost not delight in, but thou fecureft me to thyfelf, (a) as if I were bored through the Ear; thou dost not require Burnt-sacrifices, or Trespass-offerings; therefore have I answered, Lo, I come; and I am as ready to do thy Will, as any Covenant can make me; for it is my Delight. For thy Law is fixed in my whole Heart; the Praises of thy Mercy I do not keep close in my Thoughts, but I declare thy Truth and Loving-kindness every where; but thy Compassion and Faithfulness do I particularly celebrate in the great Congregation. In Chap. I. of Isaiah, God is introduced speaking in this manner. What are so many Sacrifices to me? I am filled with the Burnt-offerings of Rams, and the Fat of fed Beasts; I do not love the Blood of young Bullocks, of Lambs, or of Goats, that you should appear with it before me: For who hath required this of you, that you should thus pallute my Courts? And Jeremiah VII. which is a like Place, and may ferve to explain this. Thus faith the Lord of Angels, the God of Israel, ye heap up your Burnt-offerings with your Sacrifices, and yourselves eat the Flesh of them. For at the time when I first brought your Fathers up out of Egypt, I neither required nor commanded them any thing about Sacrifices, or Burnt-offerings. But that which I earnestly commanded them was, that they should be obedient to me; so would I be their God, and they should be my People; and that they should walk in the Way that I should teach them, so should all things succeed prosperously

⁽a) As if I were bored, &c.] A Mark of Servitude amongst the Hebrews.

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roully to them. And these are the Words of God in Hosea, Chap. VI. Loving-kindness towards Men, (a) is much more acceptable to me than Sacrifice; to think aright of God, is above all Burnt-offerings. And in Micab, when the Question was put, how any Man should render himself most acceptable to God, by a vast Number of Rams, by a huge Quantity of Oil, or by Calves of a Year old: God answers, I will tell you what is truly good and acceptable to me, viz. (b) that you render to every Man his due, that you do Good to others, and that you become bumble and lowly before God. Since therefore it appears from these Places, that Sacrifices are not reckoned amongst those things which are primarily, and of themselves acceptable to God; but the People, gradually, as is usual, falling into wicked Superstition, placed the principal Part of their Piety in them, and believed that their Sacrifices made a fufficient Compensation for their Sins: It is not to be wondered at, if God in time abolished a thing in its own Nature indifferent, but by use converted into evil; especially (c) when King Hezekiah broke the brazen Serpent erected by Moses, because the People began to worship it with religious Worship. Nor are there wanting prophecies, which foretold that those Sacrifices, about which the Controverfy now is, should cease: Which any one will eafily understand, who will but consider that according to the Law of Moses, the

(a) Is much more acceptable to me, &c.] So the Chaldee Interpreter explains this Place.

Chap. XXXIII. 15. by Micab into three in this Place; by Ifaiab into two, Chap. LVI. 1. by Habbakkuk into one, Chap. II. 4. as also by Amos, V. 6.

⁽b) That you render to every Man his due, &c.] Therefore the Jews fay that the ICCII. Precepts of the Law are by Isaiah contracted into fix,

⁽c) When King Hezekiah, &c.] 2 Kings XVIII. 4.

the facrificing was committed entirely to the Posterity of Aaron, and that only in their own Country. Now in Pfalm CX. according to the Hebrew. a King is promifed, whose Kingdom should be exceeding large, who should begin his reign in Sion, and who should be a King and a Priest for ever, after the Order of Melchisedech. And Isaiab, Chap. XIX. faith, that an Altar should be seen in Egypt, where not only the Egyptians, but the Assyrians also and Israelites should worship God; and Chap. LXVI. he faith, that the most distant Nations, and People of all Languages, as well as the Ifraelites, should offer Gifts unto God, and out of them should be appointed Priests and Levites; all which could not be, (a) whilft the Law of Moses continued. To these we may add that Place in (b) Malachi, Chap. I. where God foretelling future Events, fays, that the Offerings of the Hebrews would be an Abomination to him; that from the East to the West his Name should be celebrated among all Nations; and that Incense, and the purest things should be offered him; and Daniel in Chap. IX. relating the Prophecy of the Angel Gabriel, concerning Christ, says, that he shall abolish Sacrifices

(a) Whilft the Law of Moses continued, &c.] Add this Place of Jeremy, Chap. III. 16. In those Days, saith the Lord, they shall say no more, the Ark of the Covenant of the Lord, neither shall it come to mind, neither shall they remember it, neither shall they wist it, neither shall that be done any more. (Even the Jews themselves could no longer observe their Law, after they were so much scattered. For it is impossible

that all the Males should go up thrice in a Year to Jerusalem, according to the Law, Exodus XXIII. 17. from all those Countries which were inhabited by them. This Law could be given to no other, than a People not very great, nor much distant from the Tabernacle. Le Clerc.)

(b Malachi, Chap. I. &c.] See Chryfostom's excellent Paraphrase upon this Place, in his IId a-

gainst the Gentiles.

and Offerings: And God has sufficiently signified, not only by Words but by the things themselves, that the Sacrifices prescribed by Moses, are no longer approved by him: Since he has suffered the Jews to be above sixteen hundred Years without a Temple, or Altar, or any Distinction of Families, whence they might know who those are, who ought to perform the sacred Rites.

SECT. IX. And the Difference of Meats.

What has been faid concerning the Law of Sacrifices, the fame may be affirmed of that, in which different kinds of Meat are prohibited. It is manifest, that after the universal Deluge, (a) God gave to Noah and his Posterity a Right to use any sort of Food; which Right descended, not only to Japhet and Ham, but also to Shem and his Posterity, Abraham, Isaac and Jacob. But afterwards, when the People in Egypt were tinctured with the vile Superstition of that Nation, then it was that God first prohibited the eating some sort of living Creatures, either because for the most part (b) such were offered

(a) God gave to Noah and his Posterity, &c.] The Mention of clean and unclean Creatures, seems to be an Ohjection against this, in the History of the Deluge; but either that was faid by way of Prolepsis to those who knew the Law; or by unclean, ought to be understood those which Men naturally avoid for Food, fuch as Tacitus calls prophane, Hist. VI. Unless any one had rather understand by clean, those which are nourished by Herbs; and by unclean, those

which feed on other living

Creatures. (b Such were offered by the Egyptians, &c.] Origen, in his IVth Book against Celfus. " Some wicked Dæmons, and " (as I may call them) Titanick " or Gigantick ones, who were " rebellious against the true " God and the heavenly An-" gels, and fell from Heaven, " and are continually moving " about gross and unclean Bo-" dies here on Earth, having . " fome forelight of things to " come, by reason of their " Freedom

offered by the Egyptians to their Gods, and they made Divination by them; or because (a) in that typical

" Freedom from earthly Bodies, " and being conversant in such things, and being defirous " to draw off Mankind from the true God, they enter " into living Creatures, espe-" cially those that are ravenous, " wild and fagacious, and move " them to what they will: Or " else they stir up the Fancies " of fuch living Creatures, to " fly or move in such a man-" ner, that Men taken by the " Divination in these dumb " Creatures, might not feek " the God that comprehends " the Universe, nor enquire " after the pure Worship of " God, but suffer their Rea-" fon to degenerate into earth-" ly things, such as Birds and " Dragons, Foxes and Wolves. " For it is observed by those " who are skilful in these " things, that future Predic-" tions are made by fuch living " Creatures as thefe; the Da-" mons having no Power to " effect that in tame Creatures, which by Reason of their " Likeness in Wickenness, not " real, but feeming Wicked-" ness in such Creatures, they " are able to effect in other " Creatures. Whence, if any " thing be wonderful in Mo-" fes, this particularly deferves " our Admiration, that discerning the different Natures of " living Creatures; and whe-" ther instructed by God concerning them, and the Da-

" mons appropriated to every " one of them; or whether " he understood by his own " Wisdom, the several ranks " and forts of them; he " pronounced them unclean, " which were effeemed by the " Egyptians, and other Nations " to cause Divination, and he " declared the other to be " clean." The like to which we find in Theodoret, Book VII. against the Greeks: And not very different from this, is that of Manetho, Having established in the Law many other things, particularly such as were con-trary to the Customs of the Egyptians. And that which Tacitus fays of the Jews: All things are prophane among ft them, which are sacred amongst us. And afterwards: They slay a Ram in contempt of Jupiter Ammon, and facrifice an Ox, which the Egyptians worshipped the God Apis by.

(a) In that typical Law, &c.] Barnabas in his Epifile. " Mo-" fes faid, ye shall not eat a " Swine, nor an Eagle, nor " a Hawk, nor a Raven, nor " any Fish which hath no Finns. By which he meant we should understand three "things. What he aims at is " evident from these Words in " Deuteronomy. And my Judg-" ments shall be established a-" mongst my People. Now " the Commandment of God, " is not to prohibit eating; " but , - . - . 5

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typical Law, the particular V ices of Men, were represented by certain Kinds of living Creatures. That these Precepts were not universal, appears from the Instance of what is appointed concerning the Flesh of a Beast that died of it self, Deut. XIV. that it was not lawful for the Ifraelites

" but Mofes spake by the Spi-He mentions Swine a rit. " for this End, that they " should not converse with " Men who resemble Swine; " for when they live in Luxury, " they forget their Master; but " when they want, they own " their Master: Thus a Swine " while he is eating, will not " know his Mafter; when he is " hungry, he cries out, and " when he is full, he is quiet. " Again, Thou shalt not, says " he, eat the Eagle or the " Hawk, or the Kite or the Raven. As much as to fay, " you shall not converse with " fuch Men who know not " how to get their Food by " Labour and Pains, but un-" justly steal it from others; " and who walk about as if " they were fincere, when " they lie in wait for others. " Thus thefe flothful Creatures " contrive how they may de-" vour the Flesh of others, be-" ing pestilent by their Wick-" edness. Again, Thou shalt " not eat, fays he, the Lam-" prey, nor the Pourcontrel, " nor the Cuttle; that is to " fay, you shall not converse " with those Men who are fi-" nally wicked, and condemn-" ed to Death: As these Sort

" of Fish alone, are doomed to " fwim at the Bottom of the " Sea, not like others to hover " on the Top of the Water, " but to dwell on the Ground " at the Bottom. Alfo: he " fays, thou shalt not eat the " Coney: Wherefore? That " you may not be a Corrupter " of Children, nor fuch like; " for the Hare has a new Place " to lay her Excrements in every Year; for fo many "Years as she lives, so many " Holes has the under Ground. " Further, thou shalt not eat " the Hyana, that is, thou " shalt not be an Adulterer, or " unclean Person, or such like: " For what Reason? Because " this Creature changes its " Nature every Year, and " fometimes is a Male, and " sometimes a Female. " he justly hated the Weasel; " as much as to fay, you shall " not be like fuch Persons " who, we have heard, have " committed Iniquity in their " Mouths by Uncleanness; " neither shall you have Cor-" respondence with such Work-" ers of Iniquity; for this Ani-" mal conceives in its Mouth. " Concerning Meats therefore, " Moses meant three Things " fpiritually; but they, thro' " fleshly Q2

raelites to eat it, (a) but it was lawful for Strangers, which Strangers the Jews were commanded to perform all good Offices to, as esteemed of God. And the antient Hebrew Teachers openly declare, (b) that in the Times of the Messiah, the Law of the

" fleshly Inclinations, under-

" flood him of Meats. But "David knew these three

"Opinions, and therefore a-

" greeably thereto he fays, "Bleffed is the Man that walketh not in the Council of the

" Ungoaly, as Fishes wander in

" Darkness at the Bottom of the Sea. And bath not flood

" in the Way of Sinners, viz.

" like them, who though they

" would feem to fear God, fin like Swine: And hath not

" fat in the Seat of the Scornful;

" like Birds watching for their

" Prey. Thus you have the

" End and the Meaning of

" them. But Moses com-

" manded to eat every Crea-

" ture that is cloven-footed,

" and that cheweth the Cud.

" And what does he mean by

" this? He that receiveth

" Meat, knoweth him that

feeds him, and is fatisfied with it, and feems to rejoice:

" Which is very well faid, if

" we consider the Command.

"What therefore is the Mean-

" ing of it? Why, converse

" with those who fear their

" Mafter; with those who

" meditate in their Heartsupon

" the Word they have receiv-

" ed; with those who fpeak

" of, and keep the Judgments of

their Master; with those who

"know that Meditation is a

" pleafant Work, and belongs

" to those who throughly con-

" fider their Master's Word.

" But what means cloven-

" footed; That a Man should

" walk uprightly in this World,

" in Expectation of another

" Life. See what excellent

" Laws are established by Mo-

" fes." Clemens commends

this of Barnabas, in his Vth

Strome. You may find also

many Things partly like, and

partly the fame with these,

in Philo's Book of Agriculture;

and in the Book entitled, The

Wicked lay Snares for the Rigb-

tcous; which are too long to

be transcribed. The like is to

be seen in Eusebius, out of Aristaus, Book VIII. ch. 9.

(a But it was lawful for Strangers, &c.] Holy Men, but not circumcifed, which you find mentioned, Levit. XXII. 25. and XXV. 4, 7.

and in the Talmud, chap, of of the King, and of the Council; and in Maimonides's Book

of Idolatry.

(b) That in the Times of the Bieffah, &c.] Thus R. Samuel in Mechor Chaim. The Talmod intitled Nida, fays, the Law was to continue but till the Times of the Meshah. We may moreover observe, that some Hebrew Teachers, amongst whom is Bechai, were

the Prohibition of Meats could cease, and that Swines Flesh should be as clean as that of an Ox. And certainly, since God designed to gather a People to himself out of all Nations, it was more reasonable, that he should make Liberty and not Bondage, in such Things, common to all. Now follows an Examination of Festival Days.

SECT. X. And of Days.

THESE were all instituted in Memory of the Benefit they had received from God, when they were delivered from the Egyptian Bondage, and brought into the Promised Land. Now the Prophet Jeremiah fays, Chap. XVI, and XXIII, that the Time would come when new and much greater Benefits, should so eclipse the Memory of that Benefit, that there would scarce be any Mention made of it. And moreover, what we now faid of Sacrifices, is as true of Festivals; the People began to put their Trust in them, so far, that if they rightly observed them, it was no great Matter how they offended in other Respects. Wherefore in Isaiah, Chap. I. God fays, that he hated their New Moons and Feast-Days, they were such a Burden to him, that he was not able to bear them. Concerning the Sabbath, it uses particularly to be objected, that it is an univerfal and perpetual Precept, not given to one People only, but in the Beginning of the World, to Adam the Father of them all. To which I answer,

of Opinion, that the Laws concerning forbidden Meats, we're peculiar to the Land of Canaan, nor was any one obliged to observe them out of the Bounds thereof. And beside, the Jews themselves are ignorant, or at least dispute about the Signification of many of the Names of those Animals; which we cannot think God would have permitted, if the Obligation to observe that Law, were to have continued till this Time. I answer, agreeably to the Opinions of the most learned Hebrews, that this Precept concerning the Sabbath is two-fold: (a) A Precept of Remembrance, Exodus XX. 8. and (b) Precept of Observation, Exodus XXXI. 31. The Precept of Remembrance is fulfilled, in a religious Memory of the Creation of the World; the Precept of Observation confifts in an exact Abstinence from all manner of Labour. The first Precept was given from the Beginning, and without doubt (c) the pious Men before the Law obeyed it, as Enoch, Noah, Abraham, Isaac, Jacob; the latter of whom, tho' we have a Relation of many of their Travels, (d) yet there is no Sign of their stopping their Journey on the Account of the Sabbath; which Thing we frequently meet with after their coming out of Egypt. For after the People were brought out of Egypt, and had fafely passed through the Red Sea, they kept the first Day a Sabbath of Rest, and sung an Hymn to God, upon that Account; and from this Time, that exact Rest of the Sabbath was commanded, the first Mention of which is in the gathering of Manna, Exodus XXXV. 2. Levit. XXIII. 3. And in this Senfe, the Reason alledged, Deut. V.

(a) A Precept of Remem-

brance, &c.] Thus Moses

(b) A Precept of Observation
&c] Thus Moses

Gerundensis, and Isaac Aramas distinguish (Observation and Remembrance fignify the same Thing in Moses, as to this Matter, as we have shown on Deut. V. 1. however, the Thing here treated of is true. Le Clerc.)

(c) The pious Men before the Law, &c. From whom a

certain Veneration for the Seventh Day was derived to the Greeks, as Clemens observes. See what is faid in relation to this, Book I.

(c) Yet there is no Sign, &c.] That the pious Men of those Times did in this Sense oue-Carioas, that is, observe the Sabbath, is denied by Justin in his Dialogue with Tryphon, and by Tertullian in two Places against the Jews.

21. For the Law of the Sabbath, is the Deliverance out of Egypt. And further, this Law had regard to Servants against the Severity of those Masters, who allowed them no Respite from their Labours. as you find it in the forecited Places. It is true indeed, (a) that Strangers were obliged by this Law. and that for this Reason, that there might be an univerfal Rest of all the People. But that this Law of perfect Rest was not given to other People, appears from hence, that in many Places it is called a Sign, and a particular Covenant between God and the Israelites, Exodus XXXI. 13, 16. And further, that those Things which were instituted in Memory of the coming out of Egypt, are not fuch as ought never to cease, we have before shown, from the Promife of much greater Benefits. To which may be added, that if the Law concerning Rest on the Sabbath had been given from the Beginning, and infuch a Manner as never to be abolished, certainly that Law would have prevailed over all other Laws; the contrary to which we now find. For it is evident, (b) that Children were rightly circumcifed on the Sabbath-Day; and while the Temple stood, (c) the Sacrifices were flain on the Sabbath-Day, as well as on other Days. The Hebrew Teachers themselves show, that this Law is changeable, when they fay that Work may justly be done on the Sab-bath, at the Command of a Prophet, which they prove by the Example of the taking of Jericho on th:

(b) That Children were rightly

Circumcised, &c.] Thus the Hebrew Proverb, The Sabbath gives Way to Circumcisson. See John VII. 22.

(c) The Sacrifices were flain, &c.] Numb. XXVIII. 9.

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⁽a) Strangers were obliged by this Law, &c.] Not those others, who out of Judæa observed the Precepts given to the Posterity of Noah. This is the Opinion of the Hebrews.

the Sabbath-Day by the Command of Joshua. And that in the Time of the Messiah, the Difference of Days should be taken away, some of them show very well, from that Place of Isaiab LXVI. 23. where it is foretold, that there should be a continual Worship of God from Sabbath to Sabbath, from New Moon to New Moon.

SECT. XI. And Circumcision of the Flesh.

W E come now to Circumcifion, which is indeed ancienter than Moses, as being commanded to Abraham and his Posterity; but this very Precept was the Beginning of the Covenant declared by Moses. Thus we find God said to Abraham, Genefis XVII. I will give unto thee, and to thy Seed after thee, the Land wherein thou art a Stranger, even the Land of Canaan, for an everlasting Possession; therefore keep my Covenant, thou and thy Seed for ever; this is the Covenant betwixt me and thee and thy Seed. every Male shall be circumcised. But we have before feen, that there was to fucceed a new Covenant in the Room of this Covenant, fuch as should be common to all People, for which Reason the Necessity of a Mark of Distinction must cease. And this is further evident, that there was some mystical and higher Signification, contained under this Precept of Circumcifion; as appears from the Prophets, when they command (a) the Heart to be circumcised, to which all the Precepts of Christ tend. So likewife the Promifes added to Circumcifion, must of Necessity relate to something further; Namely, that of an Earthly Possession, (b) to the Revelation of an everlafting Poffession, which is no

⁽a) The Heart to be circumci-(b) To the Revelation, &c.] fed, &c.] Deut. X. 16. XXX. Heb. IV. 6. Fer. IV. 4.

where made more manifest than by Jesus; (a) and that of making Abrabam a Father of many Nations; to the Time when not only fome few People, but innumerable of them, spread all over the World, should imitate that memorable Faith of Abrabam towards God; which never yet came to pass, but by the Gospel. Now it is no Wonder, that when the Work is finished, the Shadow of the Work that was defigned, should be taken away. (b) And that God's Mercy was not confined to this Sign, is from hence manifest, that not only those who lived before Abraham, but even Abraham himfelf was acceptable to God before he was circumcifed: And Circumcifion was omitted by the Hebrews (c) all the while they journeyed through the Defarts of Arabia. without being reproved of God for it.

SECT. XII. And yet the Apostles of Jesus easily allowed of those Things.

THERE was certainly very good Reason why the Hebrews should return their hearty Thanks to Jesus and his Ambassadors, in that he freed them from that heavy Burden of Rites, and secured their Liberty to them (d) by Miracles and Gifts no way inferior

(a) And that of making Abraham a Father, &c.] Gen. XVII. 5. Rom. IV. 11, 13, 16, 17. Luke XIX. 9. Gal. III. 7.

(b) And that God's Mercy, &c.] Justin in his Dialogue with Trypho says, "Circumci" sion was given for a Sign, and not for a Work of Righteousness." And Irenaus, Book IV. ch. 30. "We learn from Scripture, that Circumcision is not that which perfects

"Righteousness; but God
gave it, that Abraham's Poflerities might continue di-

" flinguishable. For God said " to Abraham, let every Male " of you be circumcised, and

" circumcife the Flesh of your "Foreskin, and it shall be for a Sign of a Covenant betwixt you and me.

(c) All the while they Journeyed, &c.] Josh V. 5, 6. (d) By Miracles and Gifts no

(d) By Miracles and Gifis no way inferior, &c.] R. Levt Ben inferior to those of Moses. But yet they who first delivered this Doctrine, did not require this of them. that they should acknowledge such their Happiness; but if they would perform the Precepts of Jesus. which were full of all Virtue, they eafily allowed them, in indifferent Things, (a) to follow what Course of Life they would; (b) provided they did not impose the Observation of it, as necessary upon Strangers, to whom the Ritual Law was never given; which one Thing fufficiently shows that the Jews very unjustly reject the Doctrine of Tesus, under Pretence of the Ritual Law. Having anfwered this Objection, which is almost the only one commonly opposed to the Miracles of Jesus, we come now to other Arguments fuited to convince the Jews.

SECT. XIII. A Proof against the Jews, taken from their own Confession of the extraordinary Promise of the Messiah.

BOTH they and we are agreed, that in the Predictions of the Prophets, there is a Promife, that amongst the many Persons who should make known to the Jews, from Heaven, very great Advantages; there should be One far exceeding the rest, whom they called the Messiah; which though a common Name, did more eminently agree to his Person. We affert, that he came long since; they expect that he is yet to come. It remains therefore that we put an End to the Controversy, from those Books,

Ben Gerson said, that the Miracles of the Messiah ought to be greater than those of Moses, which is most evident in the Dead restored to Life.

(a) To follow what Course of Life they would, &c] Acts

XVI. 3. XXI. 24. Rom. XIV. 1. 1 Cor. IX. 17. Gal. V. 6. Colof. III. 2.

(b) Provided they did not impose, &c.] Acts XV. Gal. I. 3, 6, 15. IV. 10. VI. 12.

Sect. 13, 14. the Christian Religion. 235 the Authority of which is equally acknowledged by both.

SECT. XIV. That he is already come, appears from the Time foretold.

Piety Ezekiel affords us, could neither deceive us, nor be deceived himself by the Angel Gabriel: And he, according to the Direction of the Angel, has left us upon Record, Chap. IX. that there should not pass above five hundred Years between the Publication of the Edict for rebuilding the City of Jerusalem, (b) and the Coming of the Messiah. But there is above two thousand Years passed since that Time to this Day, and he, whom the Jews expect is not yet come; neither can they name any other, to whom that Time will agree. But it agrees so well to Jesus, that (c) a Hebrew Teacher Nebemiah, who lived five hundred Years before him, said openly

(a) A Testimony of whose great Piety,&c.]XIV. 14. XXXVIII. 3. Fosephus concerning Daniel, at the End of the Xth Book fays, "That the Spirit of God was " with him." And afterwards: " That He was endued with " every Thing in an incredi-" ble Manner, as being one of " the greatest of the Prophets. " In his Life-time, he was had " in great Honour and Esteem, " both by the Kings and the " People: And after his Death, " he was had in everlasting " Remembrance; the Books " wrote by him and left to us,

" we read at this Day, and their Testimony convinces us that he had a Communi-

as cation with God.

(b) And the Coming of the Messiah, &c.] The great Hebrew Doctors, such as Solomon Jarchi, Rabbi Josue, quoted by Abenesdras, and Saaidias, agree that the Son of Man in Daniel, is the Messiah: Thus Rabbi Josue, who saw the razing of the Temple, said that the Time of the Messiah was then past, as R. Jacob in Caphthor testisses.

(c) A Hebrew Teacher Nehemiah, &c.] Grotius ought to have told us whence he had this If I remember right, in some Epistle of his to his Brother William Grotius, he says he received it from a Jew. Le

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openly then, that the Time of the Messiah, signified by Daniel, could not be deferred above five hundred Years. There is another Mark before hinted at, which agrees with this of the Time; and that is, (a) that a Government over all Nations should be appointed from Heaven, after (b) the Posterity of Seleucus and Lagus should cease to reign; the latter of which ended in Cleopatra, not long before Jesus was born. A third Token is in the forementioned Chap. IX. of Daniel, that after the Coming of the Messiah the City of Jerusalem should be razed; which Prophecy of the Destruction of that City, (c) Josephus himself refers to his own Age. From whence it follows, that the Time limited for the Coming of the Messiah, was then past. To this may be referred that of Haggai, Chap. II. where God comforts Zerubbabel, a Heathen Prince, and Joshua the Son of Josedech, the High Priest, upon their Sorrow, because the Temple built by them did not answer the Greatness of

(a) That a Government over all Nations, &c] R. Levi Ben Gerson tells us, that that Stone, by the Blow whereof that Image which represented the Empires, should be broken to Pieces, was the Messiah. Rabbi Solomon, R. Abenesdras, and R. Saaida fay, that that Kingdom which would confume the rest of the Kingdoms, was the Kingdom of the Meffish. R. Levi Ben Gerson and Saaida, affirm the Son of Man in Daniel, to be the Messiah.

(b) The Posterity of Scleucus and Lagus, &c.] See the Annotations upon this in the First

Book.

(e) Josephus bimfelf refers to bis own Age, &c.] Book X. ch. 12. "Daniel wrote con-" cerning this Time, and con-" cerning the Roman Empire, " and that (our Nation) should " be destroyed by it. God " having discovered all these " Things to him, he left them " us in Writing; so that who-" ever reads them, and confi-" ders what has come to pais, " cannot but admire the Ho-" nour God did to Daniel." Jaccides also upon Dan. IX. 24. tells us that the seventy Weeks of Years were finished in the Destruction of Jerusalem.

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the former Temple, with this Promise, that there should be greater Honour done to that Temple, than to the former: Which could be faid neither of the Bigness of the Work, nor of the Marterials, nor of the Workmanship, nor of the Ornaments; as is very plain from the History of those Times in the facred Writings, and in Josephus, compared with that of the Temple of Solomon: To which we may add, which is observed by the Hebrew Teachers. that there were wanting two very great Endowments in the latter Temple, which were in the former, viz. (a) a visible Light, as a Token of the Divine Majesty, and a Divine Inspiration. But wherein this latter Temple was to exceed the former, God briefly declares, when he fays (b) that he would establish his Peace, that is, his Favour and Goodwill in that Temple, as it were by a firm Covenant: This is further profecuted by Malachi, Chap. III. Behold I will fend my Meffenger, who shall prepare my Way; (c) and the Lord whom ye seek, shall suddenly come to his Temple (now Malachi lived after the latter Temple was built,) even the Mefsenger of the Covenant whom ye delight in. Therefore the Meffiah ought to come while the fecond Temple stood, (d) in which Account is reckoned

(a) A wifible Light, as a Token, &c.] In the Title, concerning Instruction, and the Jerusalem Gemara, ch. 3.

(b) That he would establish bis Peace, &c.] We must observe what goes before. The Desire of all Nations shall come, and I will fill this House with Glory. Which wonderfully agrees with what we have taken out of Malachi; so that these two Prophets may serve for Inter-

preters of each other. Rabbi Akiba and many others, as Rabbi Solomon testifies, were of Opinion that the Messiah ought to come in the second Temple.

(c) And the Lord whom ve feek, &c.] This Place of Malachi, the Jews commonly explain of the Messiah.

(d) In which Account is reckoned, &c.] As in the Talmud, ch. the last, concerning the Council: by the Hebrews all the time from Zerubbabel to Vespasian; for the Temple in the time of Herod the Great, was not rebuilt from the Foundation, but only (a) gradually renewed by Parts; notwithstanding which Alteration, it might be called the same Temple. And indeed there was so firm an Expectation of the Messiah at that time amongst the Hebrews, and their Neighbours, (b) that Herod was thought by some to be the Messiah, (c) Judas Gaulonita by others, (d) and some more by others, who lived about the time of our Saviour.

SECT. XV. (With an Answer to what is alleged, that his Coming was deferred upon the Account of the Sins of the People.)

THE Jews see themselves put to Difficulties by these Arguments: That they may elude the Force of them therefore, some say that their Sins were the

Council; and that entitled Forna, and that entitled Roch.

Hasschana.

(a) Gradually renewed by Parts, &c.] Philo concerning the World. "That is not "corruptible, all the Parts of "which are corrupted; but "that, all the Parts of which are destroyed together at the "fame time." Add to this, L proponebatur. D. de Judiciis. & L. quid tamen. Sect. in nawis D quibus modis usus fructus amittatur.

(b) That Herod was thought by some, &c] These were the Herodians, Matt XII. 16. Mark III. 6. VIII. 15. XIII. 13. Tertullian in his Enumeration of Hereticks; amongst these were the Herodians, who faid that Herod was the Christ. And Epiphanius says the same of them: Agreeable to which is that of the ancient Scholiast on Persius; "Herod reigned amongst the Jews, in the time of Augustus, in the Parts of Syria; therefore the Herodians keep the Birth day of Herod, as they do the Sabbath, upon which Day they put lighted Candles crowned with Violets on their Windows."

(c) Judas Gaulonita by others, &c] See Josephus XVIII.

1. A&s V. 36.

(d) And some more by others, &c.] Acts XXI. 38. Josephus has many Instances in the time of Felix, and some after the Destruction of Jerusalem.

the Caufe why he did not come at the promised time. Now not to mention, (a) that in the forecited Prophecies, what is determined by them has no Signs of being suspended upon any Conditions; how could his Coming be deferred on the Account of their Sins, when this also was foretold, that for the many and great Sins of the People, (b) the City should be destroyed a little after the time of the Messiah? Further, the Messiah was to come for this very Reason, (6) that he might bring a Remedy for the most corrupt Age, and together with the Rules of reforming their Lives, affure them of Pardon of their Sins. Whence it is faid in Zachary, Chap. XIII. concerning his time; that a Fountain should then be opened to the House of David and to all in Jerusalem, to wash away their Sins; and it is a common thing among the fews to call the Meffiah, (d) ISCH COPHER, that is, the Appeafer. It is therefore very repugnant to Reason to say that that was deferred upon

(a) That in the forecited Prophecies, &c.] This is expressly affirmed by R. Jochnaan in Schemoth Rabba, and R. David Kaimchi, on Psalm CVIII. 5. Josephus, Book X. towards the End fays well of Daniel: " That in his Prophe-" cies he not only foretold " what was to come, like the " other Prophets, but he de-" termined the time in which " those things should come to pass." That the Decree of the Messiah's being sent at that time, was not suspended upon any Conditions, appears also from Malachi III. 1. Besides seeing that the Messiah was to be the Author of the New

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Covenant, as Malachi in that Place, and other Prophets shew, his coming could not be suspended on the Condition of observing that Covenant he came to abolish.

(b) The City should be destroyed, &c.] Dan. 1X. 24.

(c) That he might bring a Remedy, &c.] Isaiah LIII: 4. and following Verses. Fere-

and following Verses. Feremiah XXXI. 31. and what follows, Ezekiel XI. 19, 21.

(d) Isch Copher, JD'SUN'S See the Chaldee Paraphrase on Cant. I. 14. R. Judas in Chasidim, and R. Simeon, in Bereschith Rabbab, say, that the Messiah should bear our Sins. the Account of the Disease, which was directly appointed for that Disease.

SECT. XVI. Also from the present State of the Jews, compared with the Promises of the Law.

As to what we faid, that the Messiah is long fince come upon Earth, even Experience might convince the Jews. (a) God promised them in the Covenant made with Moses, a quiet Possession of the Land of Palestine, so long as they conformed their Lives to the Precepts of the Law: And on the contrary, (b) if they finned grievously against it, he threatned to drive them out; and fuch like Evils: Yet notwithstanding this, if at any time they were under the Pressure of these Calamities, led by Repentance of their Sins, they returned to Obedience, he would be merciful towards his People, and cause them to return into their own Country, though dispersed into the furthest Parts of the World; as you may see in many Places, particularly Deut. XXX. and Nehemiah I. But now it is above fifteen hundred Years fince the Yews have been out of their own Country, and without a Temple: And if at any time they (c) attempted to build a new one, they were always hindered. (d) Nay, Ammianus Marcellinus, who

(a) God promised them in the Covenant, &c.] Exodus XV. Levit. XVIII. Levit. VI, VII, XI. XXVIH.

against it, &c] Levit. XXVI. Deut. IV, XI, XXVIII.

one, &c.] In the times of Adrian, Constantine and Julian, Chrysoftom II. against the Jews. (d) Nay, Ammianus Marcellinus, &c.] Book XXIII. Chryfostom II. against the Jews:
Fire immediately broke out of the
Foundation, and burnt many
Men, and also the Stones of that
Place. The whole Place is
worth reading. The same Author has the like Words in his
IVth Homily upon Matthew,
and in his Discourse of Christ's
being God.

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was not a Christian Writer, reports that Balls of Fire broke out of the Foundation, and destroyed their Work. When of old the People had defiled themselves with the greatest Wickedness, every where facrificed their Children to Saturn, looked upon Adultery as nothing, spoiled the Widows and the Orphans, shed innocent Blood in great Plenty; (a) all which the Prophets reproach them with; they were driven out of their Country; (b) but not longer than feventy Years: And in the mean time, God did not neglect (c) speaking to them by Prophets, and comforting them with Hopes of their Return, (d) telling them the very time. (e) But now, ever fince they have been driven out of their Country, they have continued Vagabonds and despised, no Prophet has come to them, no Signs of their future Return; their Teachers, as if they were inspired with a Spirit of Giddiness, have funk into base Fables, and ridiculous Opinions, with which the Books of the Talmud abound, which yet they presume to call the Oral Law, and to compare them, nay, to prefer them above what is written by Moses. For what we there find (f) of God's Mourning because

(a) All which the Prophets reproach them with, &c.] Ifaiah I. 17. III. 14, 15. V. 23. XI. 2, 3. LIX. LXV. Amos II. 6. Jeremiah II. III. V. VII. 21. VIII. X. XI. XVI. XXII. Ezekiel II. VI. VII. VIII. XVI. XXII. XXIV. Daniel IX. Micah II. 1, 2, 3.

(b) But not longer than Seventy Years, &c. R. Samuel makes this Objection in his R. Isaac.

(c) Speaking to them by Prothets, &c.] Jeremiah XXX. XXXI. XXXIII. Ezekiel XXXVI. XXXVII.

(d) Telling them the very time, &c. Jeremiab XXV. 15. XXIX. 10.

(e) But now, ever fince they have been driven out, &c.] The Talmud in Baba Bathra.

(f) Of God's Mourning, &c.] See the Preface of Echad Rab-bathi; the like to which we find in the Talmud entitled Chagiga, in Debarim Rabba, and in Berachoth.

he suffered the City to be destroyed, (a) of his daily Diligence in reading the Law, (b) of the Bebemoth and Leviathan, (c) and many other things, is fo abfurd, that it is troublesome to relate them. And yet in this long Space of time, the Fews have neither gone aside to the Worship of false Gods, nor defiled themselves with Murder, nor are accused of Adultery; (d) but they endeavour to appeale God by Prayers and Fasting, and yet they are not heard: Which being thus, we must of Necessity conclude one of these two things, that either that Covenant made by Moses is intirely disfolved, or that the whole Body of the Jews are guilty of some grievous Sin, which has continued for fo many Ages: And what that is, let them tell us themselves; or if they cannot say what, let them believe us, that that Sin is their despising the Mesfiah, who came before these Evils began to befal them.

SECT. XVII. Jesus proved to be the Messiah, from those things that were predicted of the Messiah.

AND these things do indeed prove, as was before said, that the Messiah did come so many Ages since; to which I add, that he was no other than Jesus;

(a) Of his daily Diligence, &c] Thanith, and Aboda Zara.

(b) Of the Behemoth, and Leviathan, &c.] See the Talmud Baba Bathia, and the Chaldee Paraphraft on the Song of Solomon, VIII. 2.

(c) And many other things, &c] Many of which, Gerson the Christian has transcribed in his Book against the Jews; see those Chapters in it concerning Devils, concerning the Mes-

fish, concerning the Revelations by Elias, concerning Hell, concerning the Kingdom of the ten Tribes beyond the River Sabaticus, and concerning the Deeds of the Rabbi's.

(d) But they endeavour to appease God, &c] Whereas, if we may believe themselves, they highly merit of God, for rejecting a false Messiah, who was received by so great a Part of Mankind.

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Jesus; for all others who were willing to have themselves thought the Messiah, or were really thought fo, left no Sect in which that Opinion continued. None now profess themselves to be Followers of Herod or Judas Gaulonita, (a) or of Barchochebas, who in the times of Adrian, declared himself to be the Messiah, (b) and deceived many learned Men. But there have been fuch as owned Jefus ever fince he was upon Earth to this very Day, (c) and they a great many, not in one Country, but all the World over. I might here allege many other things formerly predicted, or believed of the Messiah, which we believe to have been compleated in Jesus, and which were not so much as affirmed of any other; fuch as thefe, (d) that he was of the Seed of David, (e) that he was born of a Virgin, (f) that this thing was difcovered from Heaven, to him who had married that Virgin, and would not keep her in Marriage,

(a) Or of Barchochebas, &c.] Whom Justin Stiles, The Chief of the Revolt of the Jews. He is mentioned by Eusebius, Hieronymus, Orosius, in the Talmud entitled concerning the Council, in Bereschith Rabbah, by the Rabbi's John and Abraham Salmanticensis, and others in many Places.

(b) And deceived many learned Men, &c.] As Rabbi Akiba, fee the Talmud entitled concerning the Council, and the Book

Zemach David.

(c) And they a great many, &c.] See what is faid of this in the second Book.

(d) That be was of the Seed of David, &c.] Pfalm LXXXIX.

4. Isaiab IV. 2. XI. 10. Jeremiab XXIII. 5. Ezckiel XXXIV. 24. Mich. V. 2. Mat. I. 1, 20. IX. 27. XII. 23. XV. 22. XX. 30, 31. XXI. 9, 15. XXII. 42. and following Verses. Mark X. 47. XII. 35, 36, 37. Luke I. 27, 32, 69. II. 4, 11. XVIII. 38, 39, XX. 42, 44. John VII. 42. A&s XIII. 34. XV. 6. Rom. I. 3. 2 Tim. II. 8. Rev. V. 5. XXII. 16.

(e) That he was born of a Virgin, &c.] Isaiab VII. 14. Matt. I. 18, 22, 23. Luke I.

3, 5. (f) That this thing was difcovered from Heaven, &c.] Matt. I. 20.

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because she was big with Child by another; (a) that he was born in Bethlehem, (b) that he began to spread his Doctrine first in Galilee, (c) that he healed all Kinds of Diseases, made the Blind to fee, and the Lame to walk: But I shall content myself with one, the Effect of which remains to this Day; and is manifest from the Prophecies of (d) David, (e) Isaiah, (f) Zachariah, and (g) Hosea, viz. that the Messiah was to be the Instructor of all Nations, (b) that the Worship of false Gods should be overthrown by him, and that he should bring a vast Multitude of Strangers to the Worship of one God. Before the Coming of Jesus, almost the whole World was subject to false Worship, which began to vanish afterwards by Degrees, and not only particular Persons, but whole Nations and Kings were converted to the Worship of one God. These things are not owing to the Jewish Rabbi's, but to the Disciples of Jesus, and their Successors. Thus (i) they were made the People

(a) That he was born in Bethlehem, &c.] Mich. V. 2. Mat II 1,2,3,4,5,6 LukeII. 4.

(b) That he began to spread, &c.] Isaiah IV. 1. Matt. IV. 12, 13. Mark I. 4. Luke IV. 14, 15, 16. and in many other Places.

(c) That he healed all kinds of Diseases, &c] Isaiah XXXV.
9. LXI. 1. Matt. XI. 5. Luke IV. 18. and every where else. Further, he also raised the Dead, which R. Levi Ben Gerson reckons among the principal Marks of the Messiah.

(d) David, &c.] Pfalm II. 8. XXII. 28. LXVIII. 32. LXXII. 8, 17. (e) Ifaiab, &c.] II. 2. XI. 10. XIV. 1. XIX. 18. XXVII, 13. XXXV. XLII. and XLIII. particularly XLIX. 6. LI. 5. LII. 15. LIV. LV. 4, 5. LX. 3. and following ones. LXV. 1,2. LXVI. 19. and following.

(f) Zachariah, &c] II. 11 VIII. 20, and following. IX-9, 10, 11. XIV. 16.

(g) Hosea, &c] II. 24. (b) That the Worship of false Gods, &c] Isaiah II. 18, 20. XXXI. 7. XLVI. 1. Zephaniah I. 4, 5, 6. Zach. XIII. 2.

of God, &c] Hosea II. 24.

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of God, who were not so before; and that Prediction of Jacob, Genesis XLIX. was fulfilled, that before the Civil Power was taken from the Posterity of Judab, Shilob should come, (a) whom the Chaldee and other Interpreters explain to be the Messiah, (b) whom foreign Nations also were to obey.

SECT. XVIII. An Answer to what is alleged, that some things were not fulfilled.

Here the Jews commonly object, that there were some things predicted of the times of the Messiah, which we do not see sulfilled. But those which they allege are obscure, and may have a different Signification, for which we ought not to reject those that are plain, such as the Holiness of the Precepts of Jesus, the Excellency of the Reward, the Plainness of Speech in which it was delivered; to which we may add the Miracles; and all together ought to engage us to embrace his Doctrine. In order to understand aright (c) the Prophecies of the sealed Book, as it is commonly called,

(a) Whom the Chaldee, &c.] Both Jonathan, the Author of the Ferusalem Paraphrase, and the Writers of the Talmud, in the Title concerning the Council; Bereschith Rabba, Jakumnus on the Pentateuch, Rabbi Solomon and others. UIU, which the Jews now would have to be a Rod of Chastisement; the Targum in Chaldee explains by 1050, and the Greeks apxwr. A Governor, Aquila, oxnalgor a Scepter, Symmachus izsoia Power. And בנר as explained by זכרה his Son, by the Chaldee R.

Siloh, R. Bechai, R. Solomon, Abenefdras and Kimchi. See what is excellently faid concerning this Place in Chryfoftom, in his Discourse that Christ is God.

(b) Whom foreign Nations also were to obey, &c] See the forecited Place of Isaiah XI. 10. which affords light to this.

(c) The Prophecies of the fealed Book, &c] Isaiah XXIX. 11. Dan. XII. 4, 9. and Facchiades upon them. See Chrysostom's Differtation about this Matter, Discourse II. why the Old Testament is obscure.

called, there is many times need of fome Divine Affistance, which is justly with-held from those, who neglect those things that are plain. Now that those Places which they object may be variously explained, they themselves are not ignorant of: And if any one be willing to compare the ancient Interpreters, (a) who were in the Babylonish Captivity, or elfewhere, concerning the times of Jesus; with those who wrote after the Name of the Christians began to be hated amongst the Yews; he will find that Partiality was the Cause of new Explications; and that those which were formerly received, agreed very well with the Sense of the Christians. They are not ignorant themfelves, that many things in the Sacred Writings are not to be understod according to the strict Propriety of the Words, (b) but in a figurative Sense; (c) as when God is faid to have descended; when (d) Mouth, (e) Ears, (f) Eyes, and (g) Nose

(a) Who were in the Babylonish Captivity, &c.] Grotius feems to have respect to the Chaldee Interpreters of the Old Testament, and to speak according to the Opinion of the Jews, who thought them older than they were. See Brian Walton's Prolegomena to the Polyglot Bible, Ch. XII.

(b) But in a figurative Sense, &c.] Thus Maimonides in his Ist Book, would have that Place of Isaiab XI. 6. of the times of the Messiah, underflood Allegorically; and thus David Kimchi speaks of the fame Place of Isaiab, who also fays the same of Jeremiah II. 15. V. 6.

(c) As when God is faid to

have descended, &c.] As Gen. XI. 5. XVIII. 12. See Maimonides of these and the like Forms of Speech, in his Guide to the Doubting, Part I. Ch. 10, 11. and 29 and following; and also upon Deut. where he fpeaks of the King. In the Cabalistical Book, Nezael Ifrael fays, that the things belonging to the Meffiah would be heavenly.

(d) Mouth, &c.] As Fere-

miab IX. 12.

(e) Ears, &c.] As Pfalm XXXI. 3. XXXIV. 16.

(f) Eyes, &c.] In the Place of the forecited Pfalm.

(g Nose, &c.] Psalm XVIII. 9. Jerem. XXXII. 37.

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are ascribed to him. And what hinders but that many things spoken of the times of the Messiah may be explained in this manner? As, (a) that the Wolf and the Lamb, the Leopard and the Kid, the Lion and the Calf should lie down together; that a young Child should play with the Snakes; (b) that the Mountain of God should rise higher than the rest of the Mountains; that Strangers should come thither to perform holy Rites. are some Promises which appear from the foregoing and following Words, or from their own Senfe, to contain in them a tacit Condition. Thus God promifed many things to the Hebrews, if they would receive and obey the Messiah when he came, which if they do not come to pass, they must impute it to themselves. And if there be any, which are expressly and unconditionally promised, and are not yet fulfilled, they may yet be expected. For it is agreed even amongst the Jews, (c) that the Time or Kingdom of the Messiah was to continue to the End of the World.

SECT. XIX. And to that which is objected of the low Condition and Death of Jesus.

MANY are offended at the mean Condition of Jesus, but without any Reason; for God says every where in the Sacred Writings, (d) that he exalteth the Humble, and casteth down the Proud. (e) Jacob

(a) That the Wolf and the Lamb, &c.] In the forementioned place of Isaiah XI. 6. and following Verses.

(b) That the Mountain of God, &c.] Isaiah. 2. Micah IV. 1. and following.

(c) That the Time or Kingdom of the Messiah, &c.] Perek Chelek, p. 97. (d) That he exalteth the Humble, &c.] 1 Kings II. 8. Pfalm XXXIV. 19. Proverbs XI. 2. Ifaiah LVII. 15. LXVI. 2.

(e) Jacob went over Jordan, &c.] Gen. XXXII, and following.

cob went over fordan, carrying nothing with him but his Staff, and returned thither again enriched with great Plenty of Cattle. Moses was banished. and poor, and a Feeder of Cattle, (a) when God appeared to him in the Bush, and made him Leader of his People; (b) David also, when he was feeding his Flock, was called to be King; and the Sacred Hiftory is full of other fuch like Examples. And of the Messiah, we read that he was to be (c) a joyful Messenger to the Poor, (d) that he should not lift up his Voice in the Street, nor make use of Contention, but should act mildly, so as to spare a shaking Reed, and to cherish the Heat which remained in the finoking Flax. Neither ought his other Hardships, and Death itself, to render him more odious to any one. For God often permits pious Men, not only to be vexed by the Wicked, (e) as Lot was by the Men of Sodom; but also to be killed; as is manifest (f) in the Example of Abel, flain by his Brother; (g) of Isaiah, who was cut in pieces; (b) of the Maccabees Brethren, tormented to Death with their Mother. The Jews themselves sing the LXXIXth

(a) When God appeared to him in the Bush, &c] Exod. III.

(b) David also when he was feeding his Flock, &c.] 1 Sam.

XVI. 7, 11. (c) A joyful Meffenger to the Poor, &c.] Isaiah LXI. 1. Matt. XI. 5. and Zach. IX. 9.

(d) That he should not lift up his Voice, &c.] Isaiah XLII. 2, 3, 4. Matt. XII. 19,

of Sodom, &c.] Gen. XIX.

(f) In the Example of Abel, &c.] Gen. IV.

(g) Of Isaiah, who was cut in Pieces, &c.] So says the Tradition of the Jews, to which the Author to the Hebrews has respect, XII. 37. and Josephus X. 4. Chalcidius on Timæus. As the Prophets by wicked Men, one cut in pieces, another overwhelmed with Stones

(b) Of the Maccabees Brethren, &c] 2 Maccab. VII. Josephus in his Book, Of the Government of Reason.

Pfalm, in which are these Words: They have given the dead Bodies of thy Servants to the Fowls of the Air, and the Remains of them whom thou lovest, to the Beasts: They have poured out their Blood within the Walls of Jerusalem, and there was none to bury them, and so on. And that the Messiah himself was to arrive at his Kingdom, and to the Power of bestowing on his Disciples the greatest good Things, through Troubles and Death, no Body can deny, who reads those Words of Isaiah with an attentive Mind, (a) Chap. LIII. Who hath believed our Report, and who hath acknowledged the Power of God? And that for this Reason, because he hath arisen in the Sight of God as a tender Plant, as Grass out of the Sandy Ground: there is no Beauty or Comeliness in his Countenance, neither if you look upon him, is there any Thing delightful; he was exposed to Contempt, and was as the most despised amongst Men; he endured many Sorrows; many Griefs: All Men turned away themselves from bim; he was so much despised as to be thought of no Value; (b) but indeed he bath endured our Diseases, he bath born our Calamities. We esteemed him as struck from Heaven, as smitten and afflicted of God: But he was wounded for our Sins, he was bruised for our Crimes; (c) the Punishment which should procure Safety for us, was laid on him; his Stripes were a Remedy for us; for assuredly we have all wandred to and fro like Sheep; God bath inflitted on him the Punishment

(a) Chap. LIII. &c.] Which place is interpreted of the Messiah, by the Chaldee Paraphrast, and the Babylonish Gemara, entitled concerning the Council.

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(b) But indeed be bath endured our Diseases, &c.] Abarbanel upon this Place, tells us that by Diseases, are to be understood any Evils.

(c) The Punilhment which should procure Safety for us, &c.] Rabboth, and Solomon Jarchis on the Gemara, entitled concerning the Council, explains these Words concerning the Messiah.

nishment due to our Crimes. And yet when he was afflicted and grievously tormented, he did not lift up bis Voice, but was filent as a Lamb going to be flain, and a Sheep to be shorn. After Bonds, after Judgment, he was taken from amongst Men; but now who can worthily declare the Continuance of his Life? He was taken out of this Place wherein we live; but this Evil befel him for the Sins of my People. He was delivered into the Hands of powerful and wicked Men, even unto Death and Burial, when he had done no Injury to any one, nor was Deceit ever found in his Speech; But although God permitted him to be thus far bruised and afflitted with Pains, (a) yet because be bas made himself a Sacrifice for Sin, (b) he shall see his Posterity, he shall live a long Life; and those Things which are acceptable to God, shall happily succeed through him; Seeing himself freed from Evil, fays God, (c) He shall be satisfied with Pleasure, and that principally for this Reason, because by his Doctrine my righteous Servant shall acquit many, bearing himself their Sins. I will give him a large Portion (d) when the Spoil shall be divided among st the Warriors; because be submitted bimself to Death, and

(a) Yet because he has made himself a Sacrifice, &c.] Alseck says, that Evils born with a willing Mind, are here spoken of.

(b) He shall see his Posterity, &c.] Alseck here says, that by the Word Seed in the Hebrew, is meant Disciples. Thus the Seed of the Serpent is by the Hebrews interpreted the Cananites; and so some understand ther Sons, Isaiah VIII. 18. as the Serusalem Talmud observes,

under the Title concerning the Council.

(c) He shall be satisfied with Pleasure, &c.] Abarbanel refers these Words to a suture Age.

(d) When the Spoil shall be aivided, &c.] The Babylonish Gemara entitled TID, tells us that these Words are to be understood in a spiritual Sense. Alseck upon this Place says, that by Spoils are to be understood the Honours and Rewards of wise Men.

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was reckoned amongst the Wicked; and when he bore the Punishment of other Men's Crimes, be made bimself a Petitioner for the Guilty. of the Kings or Prophets can be named, to whom these Things will agree? Certainly none of them. And as to what the modern Jews conceit, that the Hebrew People themselves are here spoken of, who being dispersed into all Nations, should by their Example and Discourse make Proselytes; this Sense, in the first Place, is inconsistent with many Testimonies of the sacred Writings, which declare, (a) that no Misfortunes should befall the Jews, which, and much greater than which, they have not deserved by their Actions. Further, the Order it felf of the Prophetick Discourse, will not bear fuch an Interpretation. For the Prophet, or, which feems more agreeable to that Place, God fays, This Evil bath bappened to bim for the Sins of my People. Now Isaiah's People, or God's People, are the Hebrew People; wherefore he who is faid by Isaiab to have endured fuch grievous Things, cannot be the fame People. The ancient Hebrew Teachers more rightly confessed, that these Things were spoken of the Messiah; which when some of the latter faw, (b) they imagined two Messiahs; one of which they call the Son of Foseph, who endured many Evils, and a cruel Death; the other the Son of David, to whom all things fucceeded prosperoufly; (c) tho' it is much easier, and more agree-

(a) That no Misfortunes should befall the Jews, &c.] This appears from those Places of the Prophets cited above, and from Daniel IX. and Nehemiah IX. To which we may add that he of whom Isaiah speaks, was to pray to God for the Heathens, which the Jews do not do.

(b) They imagined two Meffiahs. &c.] See the Talmud entitled Suctha, R. Solomon, and R. David Kimchi.

(c) Though it is much easier, &c.] Which Abarbanel follows, not in one Place only, on this Chap of Isaiah.

able to the Writings of the Prophets, to acknowledge one, who arrived at his Kingdom through Adversity and Death, which we believe concerning Jesus, and which the Thing itself shews us to be true.

SECT. XX. And as though they were good Men, who delivered him to Death.

MANY are with-held from embracing the Doctrine of Jesus, out of a prejudiced Notion they have entertained of the Virtue and Goodness of their Forefathers, and especially of the Chief Priests; who condemned Jesus, and rejected his Doctrine, without any just Reason. But what fort of Persons their Forefathers often were, that they may not think I falfely flander them, let them hear in the very Words of their Law, and of the Prophets, by whom they are often called (a) Uncircumcifed in Ears and Heart, (b) a People who honoured God with their Lips, and with costly Rites, but their Mind was far removed from him. It was their Forefathers (c) who were very near killing their Brother Joseph, and who actually fold him into Bondage; it was their Forefathers also, (d) who made Moses, their Captain and Deliverer, whom the Earth, Sea and Air obeyed, weary of his Life by their continual Rebellions; (e) who despised the Bread sent from Heaven; (f) who complained as if they were

(a) Uncircumcised in Ears and Heart, &c.] Jerem. IV. 4. VI. 10.

(c) Who were very near killing their Brother, &c.] Genef. XXXVIII.

(d) Who made Moses, &c.] The Places are observed before in the IId Book.

(e) Who despised the Bread, &c.] Numb. XI. 6.

(f) Who complained as if they were in extreme Want, &c.] In the forecited XIth Chap. towards the End.

⁽b) A People who honoured God with their Lips, &c.] Deut. XXXII. 5, 6, 15, 28. Ifaiah XXIX. 13. Amos V. 21. Exekiel XVI. 3.

in extreme Want, when they could scarce contain within them the Birds they had eaten. It was their Forefathers (a) who forfook the great and good King David, to follow his rebellious Son: It was their Forefathers, (b) who flew Zacharias, the Son of Jehoiada, in the most Holy Place, making the very Priest himself a Sacrifice of their Cruelty. (c) And as to the High Priefts, they were fuch as treacherously designed the Death of Feremiab, and had effected it, if they had not been hindered by the Authority of some of the Rulers; however, they extorted thus much, (d) that he should be held a Captive till the very Moment the City was taken. If any one think that they who lived in the Times of Jesus were better, Josephus can free them from this Mistake, who describes their most horrid Crimes, and their Punishments, which were heavier than any that were ever heard of; and yet, as he himself thinks, (e) beneath what they deferved. Neither are we to think better of the Council, especially when at that Time the Members of it were not admitted according to the ancient Custom by the Imposition of Hands, but were wont to be chosen (f) at the Will of great Men, as the Chief Priefts also were, whose Dignity was not now perpetual, (g) but yearly, and oftentimes purchased.

(a) Who for fook the great and good King David, &c.] 2 Sam. XV.

(b) Who flew Zacharias, &c] 2 Chron. XXIV 21.

(c) And as to the High Priests, &c.] Jer. XXVI.

(d) That he should be held a Captive, &c. 7 fer XXXVIII.

Captive, &c.] Fer XXXVIII.

(e) Beneath what they deferved, &c.] He fays no other
City ever endured fuch Cala-

mities, nor was there ever any Age so fruitful of all Kinds of Wickedness. The Jews brought greater Mischess upon themselves, than the Romans did, who came to expiate their Crimes.

(f) At the Will of great Men, &cc.] Josephus XIV. 9. (g) But yearly, and oftentimes

(g) But yearly, and oftentimes purchased, &c] Josephus XVIII. 3. and 6.

So that we ought not to wonder that Men swelled with Pride, whose Avarice and Ambition was infatiable, should be enraged at the Sight of a Man. who urged the most Holy Precepts, and reproved their Lives by the Difference from his. Nor was he accused of any Thing, but what the best Men of old were; (a) Thus Micaiah, who lived in the Time of Jehosaphat, was delivered to Prison, for refolutely afferting the Truth against four hundred false Prophets. (b) Abab charged Elijab, just as the Chief Priests did Jesus, with being a Disturber of the Peace of Israel. (c) And Jeremiah was accused, as Jesus was, of prophecying against the Temple. To which may be added what the antient Hebrew Teachers (d) have left us in Writing, that in the Times of the Meffiah, Men would have the Impudence of Dogs, the Stubbornness of an Ass, and the Cruelty of a wild Beast. And God himself, who saw long before what fort of Men many of the Jews would be, in the Times of the

(a) Thus Micaiah, &c.] 2

Kings XXII.

(b) Abab charged Elijah, &c.] 1 Kings XVIII. 17. Ahab faid to Elijah, Art not thou he that troubles Ifrael? And thus the High Priests faid of Jesus, Luke XXIII. 2. We found this Man a Troubler of Ifrael.

(c) And Jeremiah was ac-cused, &c] Jer. VII. 4. and following XXVI. 6, 11.

(d) Have left us in Writing, &c.] See the Talmud concerning the Council; Kelmboth and Sota. R. Solomon on the forementioned Title concering the Council, c. Helech; and the Talmud, entitled concerning Weights. And also the Tradition of Rabbi Judah, in the Gemara, on the same Title concerning the Council c. Helech. " At that time when the " Son of David shall come, " the House that was appoint-" ed of God shall be madela " Brothel-House." See Jeremiah X. 21. XIX. 14. (Here was a great Mistake, for the Masoreth was put instead of the Gemara; for these Words are to be found in the Gemara, ch. XI. entitled concerning the Council. At that Time, when the Son of David Mall come, the House of Assembling together, ביתהמיער, shall be made a Brothel-House, Ed. Cocceius. Sect. 27. Le Clerc. }

Messiah; foretold that they (a) who were not his People, should be admitted to be his People; (b) and that out of every City and Village of the Jews, not above one or two should go up to the Holy Mountain; but that what was wanting in their Number, should be filled up by Strangers. And also (c) that the Messiah should be the Destruction of the Hebrews; but that this Stone which was rejected by the Master-Builders, should be put in the Chief Place, to hold the whole Fabrick together.

SECT. XXI. An Answer to the Objection of the Christians worshipping many Gods.

It remains that we answer two Accusations, which the Jews affault the Doctrine and Worship of the Christians with. The first is this; they affirm that we worship many Gods: But this is no more than an odious Explication of another Ones Doctrine. For there is no more Reason why this should be objected against the Christians, (d) than against Philo the Jew, who often affirms, that there

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(a) Who were not his People, &c.] Hosea II. 24.

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(b) And that out of every City, &c.] Jerom. III. 14, 17. And Isaiah LIII.

be the Destruction, &c.] Isaiah VIII. 14. Psalm CXVIII. 22.

(d) Than against Philo the Jew, &c.] Concerning the Sacrifices of Abel and Cain. "When God, attended with

" his two principal Powers,

"Government and Goodness; Himself, who is one only,

" being between them, he framed three Conceptions in

" the contemplative Soul; each

" of which can by no Means be comprehended, for his Powers are unlimited, for

"they each contain the "Whole." Afterwards he calls Government, Power; and Goodness he calls Beneficence; and says that they are not pronounced by a pious Mind, but kept in silent Secrecy. And the same we find in his Book of Cherubim, in the IId Book of the Husbandry of Noah, he mentions Existence, the Governing Power, the Merciful Power. Maimonides, in the Beginning of his Book of Fundamentals, and after him Joseph Albo, di-

are three Things in God; and calls the Reason, (a) or Word of God, the Name of God, (b) the Maker of the World, (c) not unbegotten, as is God the Father of all, nor yet begotten in like Manner as Men are: The same is likewise called (d) the Angel, or the Embassador, who takes Care of the Universe, by Philo himself, and by (e) Moses the Son

distinguish in God, that which understandeth, that by which any Thing is understood, and the Understanding. We find something belonging to this Matter in Abenesdras, on Gen. XVIII. and Maimonides's Guide to the Doubting, Part I. ch. 68.

(a) Or Word of God, &c.] In his Allegories, and of the

Confusion of Tongues.

(b) The Maker of the World, &c.] In his Allegories: " His "Word, by making use of " which, as of an Instrument, " he made the World." Concerning Cain. The Word of God was the Instrument, by which it (the World) was made. The Word Novo, might better be translated Reason, here in Philo, as I have abundantly shown in the Differtation on the Beginning of St. John. Le Clerc.)

(c) Not unbegotten, as is God, the Father of all, &c.] The Place is in the Book entitled, Who shalt inherit Divine Things. The fame Word is called by Philo, the Image of God, in his Book of Monarchy, and in that of Dreams sent by God; fometimes aweixonoma, the Resemblance, as in the Book, intitled, The Wicked lay Snares for the Righteous. Sometimes xapaxing, the Form, as in Book II. of Agriculture. Compare

John I. Heb. I. 3.
(d) The Angel, or the Ambasfador, &c.] He calls him Aylexo, Angel, in his Allegories, and in his Book of Cherubin; "Aexaysexo, Archangel, in his Book entitled, Who shall inherit Divine good Things, and in his Book of the Confusion of Tongues. And the same is called Angel, and ann Jehovah, by R. Samuel in Mecor Chaim.

(e) Moses the Son of Nehemannus, &c.] The learned Masius has translated his Words thus, on the Vth ch. of Jo-Shua, " That Angel, to speak " the Truth, is the Angel, " the Redeemer, of whom it " is written; because my Name " is in him. That Angel, I " fay, who faid to Jacob, I " am the God of Bethel; He " of whom it is faid, And God " called Moses out of the Bush. " And he is called an Angel, " because he governs the "World. For it is written, " Jehovah, (that is the Lord " God) brought us out of E-" gypt; and in other Places, " he fent his Angel, and " brought us out of Egypt:

" Befides

of Nebemannus: (a) Or against the Cabalists, who diffinguish God into three Lights, and some of them by the same Names as the Christians do, of the Father, Son or Word, and Holy Ghost. And to take that which is chiefly allowed amongst all the Hebrews; That Spirit by which the Prophets were moved, is not any created Thing, and yet is distinguished from him that sent it; as is likewise that which is (b) commonly called the Schechinab. Now many

" Besides it is written, And " the Angel of his Presence " hath made them safe. Name-" ly, That Angel which is " the Presence of God, con-" cerning whom it is faid, my " Presence shall go before, and " I will cause thee to rest. " Laftly, this is that Angel of " whom the Prophet faid, And " fuddenly the Lord whom ye " feek, shall come into his " Temple, even the Angel of " the Covenant whom ye de-" fire." And again, other Words of the same Person to this Purpose: " Consider di-" I gently what those Things " mean; for Mojes and the If-" raelites always defired the " first Angel; but they could " not rightly understand who " he was. For they had it " not from others, nor could " they arrive fully at it by " prophetick Knowledge. But " the Presence of God, figni-" fies God himself, as is con-" fessed by all Interpreters; " neither could any one un-" derstand those Things by " Dreams, unless he were stilled in the Mysteries of

" the Law."

And again:

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" My Presence shall go before, " that is, the Angel of the " Covenant whom ye defire, " in whom my Presence will " be seen. Of whom it is " faid, I will hear thee in an " acceptable Time; for my " Name is in him, and I will " make thee to rest; or I will " cause him to be kind and " merciful to thee. Nor shall " he guide thee by a rigid " Law, but kindly and gent-" ly." Compare with this, what we find in Manaffes, Conciliator, in the XIXth Queft. on Genefis. (The Name of this Rabbi's Father, may better be pronounced Nachman, for it is written [On], Nabhman.)

(a) Or against the Cabalists, &c] See the Appendix to Schindler's Hebrew Lexicon, in the Characters 128. And the Book called Schep-tal says, Mind Siperoth, Number in God does not destroy his U-

nity.

(b) Commonly called the Schechinah, &c.] And they diftinguish it from the Holy Ghost. See the Jerusalem Gemara, entitled concerning Instructions, ch. 3. And the Babylonish

(a) many of the Hebrews have this Tradition, that that Divine Power which they call Wisdom, should dwell in the Messiah; (b) whence the Chaldee Paraphrast calls the Messiah the Word of God, as the Messiah is also called in David, Messiah, and others, (c) by that venerable Name of God, (d) and also of Lord.

SECT. XXII. And that human Nature is worshipped by them.

To the other Objection they make against us, namely, That we give the Worship due to God, to a Being made by God; the Answer is ready: For we say, that we pay no other Worship or Honour

Babylonish Gemara, entitled Jomach 1. R. Jonathan in his Preface to Ecka Rabthi fays, that the Schechinah remained three Years and a half upon Mount Olivet, expecting the Conversion of the Jews; which is very true, if we apprehend him right.

bave this Tradition, &c.] Rabbi Solomon, on Genesis XIX. 18. acknowledges, that God can take upon him humane Nature, which he thinks was formerly done for a Time; to which agrees the Talmud, entituled, Schebnoth and Sabbatboth.

(b) Whence the Chaldee Paraphrast, &c] As Hosea XII. (But they are mistaken who think that the Chaldee Paraphrast means any Thing else by the Name of God, but God himself; as a very learned Man hath shewn, in the Balance of Trust,

published in the Year 1700, a long Time after the Author's

Death. Le Clerc.)

(c) By that venerable Name of God, &c.] Namely, The Jehovah. Jonathan and David Kimchi on Jeremiah XXIII. 6. with which agrees Abba in Ecka Rabbathi. The Talmud in Taanith from Ifaiah XXV. 9. faith, in that Time God, The Jehovah, fhall be shown as it were with the Finger.

(d) And also of Lord, &c.]

The Elohim, Psal. XLV.

7 which Psalm the Chaldee
Paraphrast there owns, treats of
the Messiah, as he did before
in that Place of Isaiah now
cited. Also INR Adonai in
Psalm CX. which treats of the
Messiah, as will presently ap-

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nour to the Messiah, (a) but what we are commanded in Psalm II. and CX. the former of which was fulfilled in David only in a loofe Manner, and belong'd more eminently to the Messiah, (b) as David Kimchi, a great Enemy to the Christians, acknowledges; and the latter cannot be explained of any \ other but the Messiah. For the Fictions of the latter Jews; fome of Abraham, some of David, and others of Hezekiah; are very trifling. The Hebrew Inscription shows us that it was a Psalm of David's own. Therefore what David says was said to his Lord, cannot agree to David himself, nor to Hezekiah, who was of the Posterity of David, and no Way more excellent than David. And Abraham had not a more excellent Priesthood; nay, Melchisedec gave him his Bleffing, (c) as inferior to himself. But both this, and that which is added concerning (d) a Scepter's coming out of Sion, and extending to the most distant Places, plainly agrees to the Messiah, (e) as is clear from those Places which, without doubt, speak of the Messiah; neither did the ancient Hebrews and Paraphrasts understand them otherwise. Now that Jesus of Nazareth was truly the Person in whom these Things were fulfilled, I could believe upon the Affirmation of his Disciples only, upon the Account of their great Honesty, in the same Manner as the Jews believe Moses, without any other Witness, in those Things

(a) But what we are commanded, &c.] The very learned Rabbi Sandia explains these Places, and Zachariah IX. 9. of the Messiah.

(b) As David Kimchi, &c.] This fame IId Psalm is expounded of the Messiah by Abraham Esdras, and R. Jonathan in Beresith Rabba.

(c) As inferior to bimfelf, &c.] And received the Tythe of him by a Sacerdotal Right, Gen. XIV. 19, 20.

(d) A Scepter's coming out of Sion, &c.] Pfalm. CX 2.

(e) As is clear from those Places, &c] As Genesis XLIX. 10. and those before cited out of the Prophets.

Things which he fays were delivered to him from God. (a) But there are very many and very strong Arguments besides this, of that exceeding Power which we affirm Jesus to have obtained. He himfelf was feen by many after he was reftored to Life: He was feen to be taken up into Heaven: Moreover Devils were cast out, and Diseases healed, by his Name only; and the Gift of Tongues was given to his Disciples; which Things Jesus himself promised as Signs of his Kingdom. Add to this, that his Scepter, that is, the Word of the Gospel, came out of Sion, and, without any humane Affiftance, extended itself to the utmost Limits of the Earth, by the Divine Power alone, and made Nations and Kings subject unto it, as the Psalms expressly foretold. The Cabaliftical Jews (b) made the Son of Enoch a certain Middle Person betwixt God and Men, who had no Token of any fuch great Power. How much more reasonable then is it for us to do it to him, who gave us fuch Instructions? Neither does this at all tend to the leffening of God the Father, (c) from whom this Power of Fesus was derived.

(a) But there are very many, &c.] See them handled before in the Second Book; and what is faid in the Beginning of this Book.

(b) Made the Son of Enoch,

&c.] The Name which the Hetrews give him, is, 72000 Metator. So the Latins call him, who prepares the Way for the King. Thus Lucan.

As Harbinger, to the Hesperian Fields, I boldly come.

Vegetius, Book II. says, They were called Metatores, Harbingers in the Camps, who went before and chose a Place sit for the Camp And thus Suidas: Melatus, A Harbinger is a Messenger who is sent before from the Prince. (The Rabbi's 12-

ther call it Metatron (1000) concerning which fee John Buxtorf's Chaldee and Rabbinical Lexicon.)

(c) From whom this Power, &c] As himself consesses, John V. 19, 30, 36, 43. VI. 36, 57. VIII. 28, 43. X. 18,

Sect. 22, 23. the Christian Religion. 261 derived, (a) and to whom it will return, (b) and whose Honour it serves.

SECT. XXIII. The Conclusion of this Part, with a Prayer for the Jews.

IT is not the Defign of this Treatife to examine more nicely into these Things; nor had we treated of them at all, but to make it appear that there is nothing in the Christian Religion, either impious or abfurd, which any Man can pretend against embracing a Religion recommended by fo great Miracles, whose Precepts are so virtuous, and whose Promifes are fo excellent. For he who has once embrac'd it, ought to confult those Books which we have before shewn to contain the Doctrines of the Christian Religion, for particular Questions. Which that it may be done, let us befeech God that he would enlighten the Minds of the Jews with his own Light, and render those Prayers effectual, (c) which Christ put up for them, when he hung upon the Crofs.

29. XIV. 28, 31. XVI. 28. XX. 21. And the Apostle to the Heb. V. 5. Rom. VI. 4. Cor. XI. 4.

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VI. 18, 29. (a) And to whom it will return, &c.] As the Apostle confesses, I Cor. XV. 24.

ferves, &c.] John XIII. 31. XIV. 13. Rom. XVI. 27. Therefore the Talmud, entituled, Concerning the Council, denies Jesus to be the Name of an Idol, seeing the Christians in honouring him have a Regard to God the Maker of the World.

(c) Which Christ put up for them, &c.] Luke XXIII. 34.

BOOK VI.

SECT. I. A Confutation of Mahometanism; the Original thereof.

NSTEAD of a Preface to this Sixth Book, which is designed against the Mahometans, it relates the Judgments of God against the Christians, down to the Original of Mahometanism; namely, (a) how that sincere and unseigned Piety, which slourished amongst the Christians, who were most grievously afflicted and tormented, began by Degrees to abate; after Constantine and the following Emperors had made the Profession of the Christian Religion not only safe but honourable; but having as it were (b) thrust the World into the Church, first, (c) the Christian Princes waged

(a) How that fincere and unfeigned Piety, &c.] See Ammianus Marcellinus, at the End of the Twenty-first Book concerning Conflantius: " And a-" bove all, he was very ready " to take away what he had " given; confounding the Chri-" Itian Religion, which is per-" feet and fincere, with old " Wives Fables, by more in-" tricately fearthing " which, rather than ferioufly " fetling them, he caused a " great many Differences.; " which spreading further, he " kept up by quarrelling a-" bout Words, that the Body of Prelates, who were the

" publick Pack-horfes running

"here and there in Synods,
as they call them, might
cut the Nerves of their
Carriage, by endeavouring
to make every Rite conformable to their own Opinion."

(b) Thrust the World into the Church, &c.] See what is excellently faid about this, in Chrysostom's second Moral Discourse on the XIIth Chapter of the 2 Cor. after ver. 10.

(c) The Christian Princes waged War, &c.] It is a commendable Saying of Marcian in Zonaras, That a King ought not to take up Arms, so long as be can maintain Peace.

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waged War without Measure, even when they might have enjoyed Peace. (a) The Bishops quarrelled

(a) The Bishops quarrelled with each other, &c.] Ammianus, Book XXVII. " The " cruel Seditions of the quar-" relsome People, which gave " Rife to this Business, fright-" ed this Man also (Viventius, " from chief Commissioner of " the Palace.) Damasus and " Ursicinus, being above all reasonable Measure desirous " of feizing the Episcopal " Chair, contended with each " other most vehemently by " different Interests, their Ac-" complices on each Side car-" rying on their Differences " as far as Death and Wounds; " which Viventius not being " able to correct or foften, be-" ing compelled by a great " Force, retired into the Su-" burbs; and Damasus over-" came in the Contest, the Party " which favoured him, preffing " hard. And it is evident, " that in the Palace of Sicininus, " where the Assemblies of the " Christians used to be, there " were found the dead Bodies " of one hundred thirty seven " flain in one Day; and it " was a long time before the " enraged common People " could be appealed. Nor do "I deny, when I consider " the City's Pomp, but that " they who are defirous of this " thing, ought to contend by " stretching their Lungs to the " utmost, in order to obtain " what they aim at: For when

" they are arrived at it, they will " be so secure, that they may " enrich themselves with the " Gifts of Matrons, may fit " and ride in their Chariots, " be nearly dreffed, have large " Fealts provided, infomuch " that their Banquets will ex-" ceed the Royal Tables; who " might have been truly hap-" py, if they had despised the " Grandeur of the City, which " flattered their Vices; and " had lived after the Manner " of fome of the Provincial " Bishops, whose Sparingness " in Eating and Drinking mo-" derately, and Meanness in " Clothes, and Eyes fixed on " the Ground continually, re-" commend them as pure and " modest to the Deity, and " to those that worship him" And a little after; "Prætexta-" tus, whilst he takes care of " the Government in a high-" er Degree, amongst other " things, by manifold Acts of "Integrity and Goodness, " for which he has been fa-" mous from the Beginning of " his Youth, has obtained that " which seldom happens; that " at the same time that he is " feared, he does not lose the " Love of his Subjects, which " is feldom very strong to-" wards those Judges they are " afraid of. By whose Au-" thority and just Determina-" tions of Truth, the Tu-" mult, raised by the Quar-S 4

relled with each other most bitterly about the highest Places: And, as of old, the (a) preferring the Tree of Knowledge to the Tree of Life, was the Occasion of the greatest Evils; so then nice Enquiries were esteemed more than Piety, (b) and Religion

" rels of the Christians, was " appeafed; and Ursicinus be-" ing driven away, the Roman " Subjects grew into a firm "Peace jointly, and with one "Mind; which is the Glory " of an eminent Ruler, regu-" lating many and advan-" tageous things." This was that Prætextatus, of whom Hieronymus tells a Story, not unworthy to be mentioned here; to Pammachius, against the Errors of John of Jerujalem. " Prætexatus, that died " when he was defigned for " Conful, used to say jestingly to the holy Pope Damasus; " Make me Bishop of the City " of Rome, and I will be a " Christian immediately." See also what the same Ammianus fays, Book XV. The African Council did not without Reafon admonish the Bishop of the City of Rome thus: "That " we may not feem to bring " the vain Arrogance of the " Age into the Church of " Christ; which affords the " Light of Simplicity, and the " Day of Humility, to them " who desire to see God." To which we may add the roble Epiftles of the Roman Bishop Gregory, truly stiled the Great, Book IV. 32, 34, 36. Book VI. 30. Book VII. Indict. 1. Epist. 30.

(a) Preferring the Tree of Knowledge, &c.] Genesis II.

(b) And Religion was made an Art, &c.] See what was before quoted out of the 21st Book of Ammianus. The same Historian, Book XXIII. in the History of Julian, says, " And that his Disposition of " things might produce a more " certain Effect, having ad-" mitted the disagreeing Pre-" lates of the Christians, to-" gether with the divided Mul-"titude, into the Palace; he admonished them, that e-" very one, laying afide their " civil Discords, should apply " himself without Fear to his " Religion; which he urged " the more earnesly, that " their Differences might in-" crease by the Liberty that " was given them; fo that he " needed not afterwards to fear "the common People would " be all of a Mind; knowing " that no Beafts are fo mif-" chievous to Mankind, as " very many of the Christians " were, who were fo out-" rageous against one another." See also Procopius in the Ist of his Gothicks, to be read with fome Abatement here, as in other Places. " Embassadors " came from Byzantium, to

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Religion was made an Art. The Confequence of which was, that after the Example of them (a) who built the Tower of Babel, their rashly affecting losty Matters, produced different Languages and Confusion; which the common People taking notice of, many times not knowing which way to turn themselves, cast all the Blame upon the Sacred Writings, and began to avoid them, as if they were infected. And Religion began every where

to

the Bishop of Rome, when " Hypatius was Bishop of E-" phesus, and Demetrius of Phi-" lippi in Macedonia, concern-" ing an Opinion which was " controverted amongst the " Christians; though I know " what Opposition they made, " yet I am very unwilling to " relate it. For I think it the " maddest Folly, to fearch " nicely into the Nature of " God, and wherein it con-" fists. For, as I conceive, " Man cannot fully compre-"hend human things, much " less those that appertain to " the Divine Nature. I may "therefore fecurely pass by " these things in Silence, and " and not disturb what they " reverence. As for myfelf, I " can fay nothing more of "God, but that he is every " way good, and upholds all " things by his Power; he that " knows more, whether he be " a Priest, or one of the com-" mon People, let him speak "it." Gregoras, Book XII. cites the Saying of Lyfis the Pythagorean, and afterwards of Synefius; That talking Philosophy

among the Vulgar, was the Cause of Mens so much contemning divine things. So also Book the Xth, he much diffuades Men from such Disputes; and speaking of the Latins of his time, he fays, " I blame and con-" demn the Italians highly, " because they run into divine " Matters with great Arro" gance." Afterwards he adds: " Amongst them, the Mecha-" nicks utter the Mysteries of " Divinity, and they are all " as eager of reasoning Syllo-" gistically, as the Cattle are " of Food and Grass. Both " they who doubt of what " they ought to believe right-" ly, and they who know not " what they ought to believe, " nor what they fay they be-" lieve; these fill all the Thea-" tres, Forums, and Walks with " their Divinity, and are not " ashamed to make the Sun a " Witness of their Impudence." (a) Who built the Tower of Babel, &c.] Gen. XI bomet often reproaches these Controversies of the Christians, particularly in Azoaræ, XXVI.

XXXII.

to be placed, not in Purity of Mind, but in Rites, as if Judaism were brought back again: And in those things which contained in them (a) more of bodily Exercise, than Improvement of the Mind; and also in a violent adhering to (b) the Party they had chosen; the final Event of which was, that there were every where a great many (c) Christians in Name, but very few in Reality. God did not overlook these Faults of his People; but from the furthest Corners (d) of Scythia, (e) and Germany, poured vast Armies like a Deluge upon the Christian World: And when the great Slaughter made by these, did not suffice to reform those which remained; by the just Permisfion of God, (f) Mahomet planted in Arabia a new Religion, directly opposite to the Christian Religion; yet fuch as did in a good Measure express in Words, the Life of a great Part of the Christians. This Religion was first embraced by the Saracens, who revolted from the Emperor Heraclius; whose Arms quickly subdued Arabia, Syria, Palæstine, Egypt, Persia, and afterwards they invaded Africa, and came over Sea into Spain. But the Power of the Saracens was derived to others.

(a) More of bodily Exercise, &c.] I Tim. IV. 8. Colos. II.

(b) The Party they had chosen, &c] Rom. X. 2. 1 Cor. I. 12, and following Verses.

(c) Christians in Name, &c.] See Salvian, Book III. concerning the Government of God. "Excepting a very few "who avoid Wickedness, what

" who avoid Wickedness, what

" else is the whole Body of

Christians but a Sink of

" Vice?"

(d, Of Scythia, &c.] Hunns, Avari, Sabiri, Alani, Enthalites and Turks.

(e) And Germany, &c.] Goths, Eruli, Gepidæ, Vandals, Franck, Burgundians, Savedes, Almains, Saxons, Varni and Lumbards

(f) Mahomet planted in Arabia, &c.] Dr Prideaux's Life of Mahomet wrote in English, is very well worth reading, published at London, Anno 1697. Le Clerc.

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others, (a) particularly to the Turks, a very warlike People, who after many long Engagements with the Saracens, being defired to enter into a League, they eafily embraced a Religion agreeable to their Manners, and transferred the Imperial Power to themselves. Having taken the Cities of Asia and Greece, and the Success of their Arms increasing, they came into the Borders of Hungary and Germany.

SECT. II. The Mahometans Foundation overturned in that they do not examine into Religion.

This Religion, which was plainly calculated for Bloodshed, delights much in Ceremonies; (b) and would be believed, without allowing Liberty to enquire into it: For which Reason the Vulgar are prohibited reading those Books which they account facred; which is a manifest Sign of their Iniquity. For those Goods may justly be suspected, which are imposed upon us with this Condition, that they must not be looked into. It is true indeed, all Men have not like Capacities for understanding every thing; many are drawn into Error by Pride, others by Passion, and some by Custom: (c) But the Divine Goodness will not allow

(a) Particularly to the Turks, &c.] See Leunclavius's History of Turkey, and Laonicus Chalcocondilas.

(b) And would be believed, &c.] See the Alcoran Azoara XIII. according to the first Latin Edition, which for the Reader's fake, we here follow.

(c) But the Divine Goodness will not allow us, &c.] See the Answer to the Orthodox, Question the IVth, among the

Works of Justin. "That it is impossible for him not to find the Truth, who seeks it with all his Heart and Power; our Lord testifies, when he says, he that asks receives, he that seeks shall find, and to him that knocks it shall be opened." And Origen in his XIIIth Book against Celsus. "He ought to consider, that he who sees and hears all things, the

allow us to believe, that the way to eternal Salvation cannot be known by those, who seek it without any Regard to Profit or Honour; submitting themselves, and all that belong to them, to God, and begging Assistance from him. And indeed, since God has planted in the Mind of Man a Power of judging; no Part of Truth is more worthy to employ it about, than that which they cannot be ignorant of, without being in danger of missing eternal Salvation.

SECT. III. A Proof against the Mahometans, taken out of the sacred Books of the Hebrews and Christians; and that They are not corrupted.

MAHO ME T and his Followers confess, (a) that both Moses (b) and Jesus were sent by God; and that they who first propagated the Institution of Jesus, (c) were holy Men. (d) But there are many things related in the Alcoran, which is the Law of Mahomet, directly contrary to what is delivered by Moses, and the Disciples of Jesus. To instance in one Example out of many. All the Apostles and Disciples

" common Parent and Maker

" of the Universe, judges, ac-

" cording to Mens Deferts, of

" the Disposition of every one

" that seeks him, and is wil" ling to worship him, and

" he will render to every one

" of these the Fruit of his

" Piety."

(a) That both Moses, &c.]
Azoara V. XXI.

(b) And Jesus, &c.] Azoara V. VII.

(c) Were holy Men, &c] Azoara V. LXXI.

(d) But there are many things related, &c] As the Temple

of Mecha, built by Abraham, Azoara XI. and many other things of Abraham, Azoara XXXI. A confused History of Gideon and Saul, Azoara III. Many things in the Hiftory of Exodus, Azoara XVII. XXX. and XXXVIII. Many things in the History of Jofeph, Azoara XII. concerning the Birds cut in Pieces by Abraham, and called to Life again, Azoara IV. concerning Mary's being brought up with Zachariah, Azoarah V. concerning the Birds made of Clay by Jefus, Ibid. and XIII.

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Disciples of Jesus, entirely agree in this Testimony, that Jesus died upon the Cross, returned to Life upon the third Day, and was feen of many: On the contrary, Mahomet fays, (a) that Jesus was privately taken up into Heaven, and that a certain Refemblance of him was fixed to the Cross, and confequently Jesus was not dead, but the Eyes of the Jews were deceived. This Objection cannot be evaded, unless Mahomet will say, as indeed he does, (b) that the Books both of Moses, and of the Disciples of Jesus, have not continued as they were, but are corrupted; but this Fiction we have already confuted in the third Book. Certainly, if any one should fay that the Alcoran is corrupted, the Mahometans would deny it, and fay, that that was a fufficient Answer to a thing which was not proved. But they cannot eafily bring fuch Arguments for the Uncorruptedness of their Book, as we bring for ours, viz. that Copies of them were immediately dispersed all over the World; and that not like the Alcoran in one Language only; and were faithfully preserved, by so many Sects, who differed fo much in other things. The Mahometans persuade themselves, that in the XIVth Chapter of St. John, which speaks of sending the Comforter, there was fomething written of Mabomet, which the Christians have put out: But here we may ask them, do they suppose this Alteration of the Scripture, to have been made atter the coming of Mahomet, or before? It is plainly impossible to have been done after the coming of Mahomet, because at that time there were extant all over the World very many Copies, not only

⁽a) That Fesus was privately (b) That the Books both of taken up into Heaven, &c. Moses, &c.] Azoara IX. Azoara XI.

Greek, but Syriac, Arabic, and in Places diffant from Arabia, Æthiopic and Latin, of more Versions than one. Before the coming of Mahomet there was no Reason for such a Change; for no Body could know what Mahomet would teach: Further, if the Doctrine of Mahomet had nothing in it contrary to the Doctrine of Jefus, the Christians would as easily have received his Books, as they did the Books of Moses and the Hebrew Prophets. Let us suppose on each Side that there was nothing written either of the Doctrine of Jesus, or of that of Mahomet; Equity will tell us, that that is to be esteemed the Doctrine of Jesus, in which all Christians agree; and that the Doctrine of Mahomet. in which all Mahometans agree.

SECT. IV. From comparing Mahomet with Christ.

LET us now compare the Adjuncts and Circumstances of each Doctrine together, that we may fee which is to be preferred to the other: And first let us examine their Authors. Mahomet himfelf confessed (a) that Jesus was the Messiah promised in the Law and the Prophets; he is called by Mahomet himself (b) the Word, (c) Mind and (d) Wisdom of God; he is also said by him (e) to have had no Father amongst Men. Mahomet is acknowledged by his own Disciples (f) to have been begotten according to the common Course of

(a) That Jesus was the Mesfiab, &c.] Azoara XXIX.

(b) The Word, &c] Azoara V, and XI. and in the Book of Mahomet's Doctrine Euthymius Zigabenus in his Disputations against the Saracens, says, that Jesus is called by Mahomet, the Word and Spirit of God.

(c) Mind, &c.] Azoara IV.

XI. XXIX. and in the forementioned Book.

(d) And Wisdom, &c.] In the forecited Places.

(e) To have had no Father amongst Men, &c } Azoara XXXI.

(f) To have been begotten, &c.] See the Book of Mahomet's Generation.

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of Nature. Jesus led an innocent Life, against which no Objection can be made. Mahomet (a) was a long time a Robber, (b) and always effeminate. (c) Jesus was taken up into Heaven, by the Confession of Mahomet; but Mahomet remains in the Grave. And now can any one doubt which to follow?

SECT. V. And the Works of each of them.

Let us now proceed to the Works of each of them. (d) Jesus gave Sight to the Blind, made the Lame to walk, and recovered the Sick; nay, as Mahomet confesses, he restored the Dead to Life. Mahomet says, (e) that he himself was not sent with Miracles, but with Arms; however there were some afterwards who ascribed Miracles to him, but what were they? None but such as might easily be the Effects of human Art, as that of the Dove slying to his Ear; or such as had no Witnesses, as that of the Camels speaking to him by Night; or else such as are consuted by their own Absurdity, (f) as that of a great Piece of the Moon falling into his Sleeve, and sent back again

(a) Was a long time a Robber, &c.] See Mahomet's Chronicon, translated out of Arabick. See the Dispute betwixt a Saracen and a Christian, published by Peter Abbot of Clugny.

(b) And always effeminate, &c.] Azoara XLII, XLIII, LXXV, and LXXVI. See the forementioned Disputation.

(c) Jesus was taken up into Heaven, &c] Azoara XI.

(d) Jesus gave Sight to the Blind, &c.] Azoara V. XII.

(e) That he himself was not

fent with Miracles, Azoara III. XIV. XVII. XXX. LXXI. Concerning this Matter, see the Life of Mahomet published in English by the learned Dr. Prideaux, p. 30. where he shows at large, that the false Prophet, dared not boast of any Miracles. Le Clerc.

of the Moon, &c.] Azoara LXIV. See this Fable more at large in the Chapter Ceramuz, in Cantacuzenus's Oration against Mahomet, Sect. 23.

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by him to make the Planet round. Who is there that will not fay but that in a doubtful Caufe, we are to flick to that Law which has on its Side the most certain Testimony of the Divine Approbation? Let us also examine Them who first embraced each of these Laws.

SECT. VI. And of those who first embraced each of these Religions.

THEY who embrac'd the Law of Christ, were Men who feared God, and led innocent Lives: and it is not reasonable that God should suffer such Persons to be deceived with cunning Words, or with a Shew of Miracles. (a) But they who first embraced Mahometanism, were Robbers, and Men void of Humanity and Piety.

SECT. VII. And of the Methods by which each Law was propagated.

NEXT let us show the Method by which each Religion was propagated. As for the Christian Religion, we have already faid feveral Times, that its Increase was owing to the Miracles not only of Christ.

(a) But they who first embraced Mahometanism, &c.] This the Word Saracen shows, which fignifies Robber, See Scaliger's Emendation of the times Book III. Ch. of the Arabian Period. (The first Followers of Mahomet were indeed truly Robbers; but the Arabian Word to which Scaliger refers, fignifies to fleal privately, not to Rob; not is it credible that they would take upon themfelves fuch an infamous Name; not to mention that this was more antient than Mahomet, for we find it in Ptolemy and Philostorgius; wherefore I rather follow the Opinion of those who deduce the Name Saracen from the Word 770. Schark, which fignifies Eastern, whence comes , Sharkiin, Saracens, or People dwelling in the East, as the Arabians are called in Scripture. About which fee Edavard Pocock on the Specimen of the History of the Arabians in the Beginning. Le Clerc.)

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Christ, but of his Disciples and their Successors, and also to their patiently enduring of Hardships and Torments. But the Teachers of Mahometanism did not work any Miracles, did not endure any grievous Troubles, nor any fevere kinds of Death for that Profession. (a) But that Religion follows where Arms lead the Way; it is the Companion of Arms; (b) nor do its Teachers bring any other Arguments for it, but the Success of War, and the Greatness of its Power; than which nothing is more fallacious. They themselves condemn the Pagan Rites, and yet we know how great the Victories of the Persians, Macedonians, and Romans were, and how far their Enemies extended themselves. Neither was the Event of War always prosperous to the Mahometans; (c) there are remarkable Slaughters which they have received in very many Places, both by Land and Sea. They were driven out of all Spain. That Thing cannot be a certain Mark of true Religion, which has fuch uncertain Turns, and

(a) But that Religion follows where Arms lead the Way, &c.] Azoara X, XVIII, XXVI

(b) Nor do its Teachers bring any other Arguments, &c.] Azoara XXXIII, XLVII.

(c) There are remarkable Slaughters, &c.] And greater fince the Time of Grotius. For they were driven, after many Slaughters, from the Austrian Dominions, from Hungary, Transilvania, and Peloponnesus, not many Years fince. And fince that Time, the Turkish Empire seems to decrease In the Year 1715, after these short Notes were first published, the Turks recovered the Morea, which was poorly

defended by the Venetian Governors; but in the following Year 1716. when they attempted to invade Hungary and the Island of Corfica, they were first overthrown in a great Fight by the Germans under the Command of Prince Eugene of Savoy; and lost Temiswaer, which was forced to yield after a stout Siege; then being repulsed by the Valour of Count Schulembourg, not without Loss, they retired to their Fleet. While I wrote this, April 1717, they threatned they would attempt the fame again with new Forces, but the Germans did not feem to be much affected with it. Le Clerc.

and which may be common both to good and bad: And so much the less, because their Arms were unjust, (a) and often taken up against a People who no Ways disturbed them, nor were distinguished for any Injury they had done; so that they could have no Pretence for their Arms, but Religion, which is the most profane Thing that can be; (b) for there is no Worship of God, but fuch as proceeds from a willing Mind. Now the Will is inclined only by Instruction and Perswasion, not by Threats and Force. He that is compelled to believe a Thing, does not believe it, but only pretends to believe it, that he may avoid fome Evil. He that would extort Assent, from a Sense of Evil or from Fear; shows by that very Thing, that he diffrusts Arguments. And again, they themselves destroy this very Pretence of Religion, when they fuffer those who are reduced to their Obedience, to be of what Religion they please; nay, (c) and fometimes they openly acknowledge that Christians may be faved by their own Law.

SECT. VIII. And of their Precepts compared with one another.

LET us also compare their Precepts together. The one commands Patience, nay, Kindness towards those who wish ill to us: The other, Revenge. The one commands that the Bonds of Matrimony should be perpetual, that they should bear with each

(a) And often taken up against • People, &c.] Azoara XIX. ficer goes contrary, it is taken away, there remains none.

⁽b) For there is no Worship of God, &c.] Ladantius Book X. ch. 20. For there is nothing so voluntary as Religion, in which if the Mind of the Sacri-

⁽c) And fometimes openly ackowledge, &c.] Azoara I, and XII. The Book of the Doctrine of Mahomet, see Enthymius.

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each other's Behaviour; (a) the other gives a Liberty of separating: Here the Husband does the same himself which he requires of his Wife; and shows by his own Example, that Love is to be fixed on one. (b) There Women upon Women are allowed, as being always new Incitements to Luft. Here Religion is reduced inwardly to the Mind, that being well cultivated there, it may bring forth Fruits. profitable to Mankind; there, almost the whole Force of it is spent (c) in Circumcision, (d) and Things indifferent in themselves. Here a moderate Use of Wine and Meat is allowed; (e) There the eating Swines Flesh, (f) and drinking Wine is forbidden; which is the great Gift of God, for the Good of the Mind and Body, if taken moderately. And indeed it is no Wonder that childish Rudiments should precede the most perfect Law, such as that of Christ is; but it is very preposterous after the Publication thereof, to return to Figures and Types. Nor can any Reason be given why any other Religion ought to be published after the Christian Religion, which is far the best.

SECT. IX. A Solution of the Mahometans Objection, concerning the Son of God.

THE Mahometans fay, they are offended because we ascribe a Son to God, who makes no Use of a

(d) The other gives a Liberty of separating, &c] See Enthymius, and others who have wrote of the Turkish Affairs.

(b) There Women upon Women, &c.] Azoara III. VIII. IX. XXX LII.

(d) And Things indifferent in themselves, &c] As Wash-Axoara IX. See also ings. Enthymius.

(e) There the eating Swines Flesh, &c] Azoara II. XXVI.

⁽c) In Circumcision, &c.] See also Partholomew Georgivitius of the Rites of the Turks.

⁽f) And drinking Wine, &c.] See Enthymius, and others who have wrote of the Affairs of the Saracens.

Wife; as if the Word Son, as it refers to God, could not have a more Divine Signification. But Mahomet himself ascribes many Things to God, no less unworthy of him, than if it were said he had a Wife; for Instance, (a) that he has a cold Hand, and that himself experienced it by a Touch; (b) that he is carried about in a Chair, and the like. Now we, when we call Fesus the Son of God, mean the fame Thing that He did, (c) when he calls him the Word of God; for the Word is in a peculiar Manner (d) produced from the Mind: To which we may add, that he was born of a Virgin, by the Help of God alone, who supplied the Power of a Father; that he was taken up into Heaven by the Power of God; which Things, and those that Mabomet confesses, show (e) that Jesus may, and ought to be called the Son of God, by a peculiar Right.

SECT. X. There are many absurd Things in the Mahometan Books.

But on the other Hand, it would be tedious to relate how many Things there are in the Mahome-

tan

(a) That he has a cold Hand &c.] See the Place in Richardus against the Mahometans, ch. I. and XIV. and in Cantacuzenus in the IId Oration against Mahomet, Sect. XVIII. and in the IVth Oration not far from the Beginning.

(b) That he is carried about in a Chair, &c.] In the fame

(c) When he calls him the Word of God, &c.] See above.

(d) Produced from the Mind, &c.] See Plato in his Banquet, and Abarbanel in his Dialogue, which is commonly called That of Leo Hebræus. See Enthymius concerning this Matter, in the forementioned Dispute, where he fays, In like Manner as our Word proceeds from the Mind, &c. And Cardinal Cusan, Book I. ch. XIII. &c. against the Mahometans; and Richardus, ch. IX. and XV.

(e) That Jesus may, and ought to be called, &c.] Luke I. 35. John X. 36. Aas III. 13, 14, 15. XIII. 33. Heb. I. 5. V. 5. In the foremen-tioned Book of the Doctrine of Mahomet, Jesus is brought in, calling God his Father.

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tan Writings, (a) that do not agree to the Truth of History; and how many that are very ridiculous. Such as (b) the Story of a beautiful Woman, who learnt a famous Song from Angels overtaken with Wine, by which she used to ascend up into Heaven, and to descend from thence; who when the was afcended very high into the Heavens, was apprehended by God, and fixed there, and that the is the Star Venus. Such another (c) is that of the Moufe in Noah's Ark, that fprung out of the Dung of an Elephant; and on the contrary, (d) of a Cat bred out of the Breath of a Lion. And particularly that (e) of Death's being changed into a Ram. which was to stand in the middle Space betwixt Heaven and Hell; and (f) of getting rid of Banquets in the other Life by Sweat; and (g) of a Company of Women's being appointed to every one for fenfual Pleasure. Which Things are really all of them fuch, that they are deservedly given over to Senfelessness, who can give any Credit to them, especially when the Light of the Gospel shines upon them.

SECT.

(a) That do not agree to the Truth of History, &c] As that of Alexander the Great, who came to a Fountain where the Sun stood still. Azoara XXVIII. concerning Solomon, Azoara XXXVII.

(b) The Story of a Beautiful Woman, &c.] This Fable is in the Book of the Doctrine of Mahomet, taken out of the Book of Enarrations. See also Cantacuzenus, in his Ild Oration against Mahomet, ch. 15.

(c) Is that of the Mouse, &c.] This is in the forementioned

Book of the Doctrine of Maho-

(d) Of a Cat, &c.] In the fame Book.

(e) Of Death's being changed into a Ram, &c] In the End of the forementioned Book of the Doctrine of Mahomet.

(f) Of getting rid of Banquets, &c.] In the forecited Book of the Doctrine of Mahomet.

(g) Of a Company of Women's, &c.] See what was above alledged on the fecond Book.

SECT. XI. The Conclusion to the Christians; who are admonished of their Duty upon Occasion of the foregoing Things.

HAVING finished this last Dispute, I come now to the Conclusion, which regards not Strangers, but Christians of all Sorts and Conditions; briefly showing the Use of those Things which have been hitherto faid; that those which are right may be done, and those which are wrong may be avoided. First, (a) that they lift up undefiled Hands to that God (b) who made all Things visible and invisible out of nothing; (c) with a firm Perswasion that he takes care of Mankind, (d) fince not a Sparrow falls to the Ground without his Leave: (e) And that they do not fear them who can only hurt the Body, before him who hath an equal Power over both Body and Soul: (f) That they should trust not only on God the Father, but also on Jesus; since there is (g) none other Name on Earth, by which we can be faved; (b) which they will rightly perform, if they

(a) That they lift up undefiled Hands, &c.] i Tim. II. James IV. 8. Tertullian in his Apology. " Thither the Chri-" flians direct their Eyes, with

" Hands extended, because " Innocent; with Head unco-" vered, because we are not

" ashamed; without any In-" fructor, because from our

" Heart we pray for all Empe-" rors, that they may enjoy a

" long Life, a secure Govern-

" ment, a safe House, coura-" gious Armies, a faithful Se-

" nate, an honest People, and " a peaceful Land."

(b) Who made all Things, &c.]

Colof. I. 16. Heb. XI. 3. Acts IV. 24. 2 Mac. VII. 28.

(c) With a firm Perfwasion, &c.] 1 Pet. III. 11. V. 7.

(d) Since not a Sparrow, &c. Mat. X. 29.

(e) And that they do not fear them, &c.] Mat. X. 28. Luke XII. 4.

(f) That they should trust, &c.] John XIV. 2. Heb. XIV. 15, 16. Ephef. 111. 12. and 17.

(g) None other Name on Earth, &c.] Ads IV. 12. (h) Which they will rightly

perform, &c.] John VIII. 43. and following, Mat. VII. 21. John XV. 14. 1 John II. 3. 4.

they confider that not they, who call one by the Name of Father, and the other by the Name of Lord, shall live eternally; but they who conform their Lives to his Will. They are moreover exhorted carefully to preferve (a) the Holy Doctrine of Christ, as a most valuable Treasure; and to that End, (b) often to read the facred Writings, by which no one can possibly be deceived, who has not first deceived himself. (c) For the Authors of them were more faithful, and more full of the Divine Influence, than either willingly to deceive us in any necessary Truth, or to hide it in Obscurity; but we must bring (d) a Mind prepared to obey, which if we do, (e) none of those Things will escape us, which we are to believe, hope, or do; and by this Means (f) that Spirit will be cherished and excited in us, which is given us as (g) a Pledge of future Happiness. Further, they are to be deterred

(a) The Holy Doctrine of Christ, &c] Mat. XIII. 44, 45. 1 Cor. IV. 7. 1 Tim. VI. 20. 2 Tim. I. 14.

(b) Often to read the sacred Writings, &c.] Colof. III. 16. 1 Thef V. 27. Rev. I. 3.

(c) For the Authors of them were more faithful, &c.] Tertullian speaks thus concerning the Hereticks in his Prescription. "They are wont to " fay, that the Apostles did " not know all Things; being " acted by the same Madness, " by which they again change, " and fay that the Apostles did " indeed know all Things, but

" did not deliver all Things to " all Men; in both of which " they make Christ subject to

" Reproach, who fent Apo-" files either not well instruct-" ed, or not very honest." See what there follows, which is very useful.

(d) A Mind prepared to obey, &c.] John VII, 17. V. 44. Mat. XI. 25. Philip. III. 15. 2 Pet. III. 16. Hofea XIV.

(e) None of those Things will escape us, &c.] 2 Tim. II. 15. 16. John XX. 31. 1 Pet. 1.

(f) That Spirit will be cherished, &c.] 2 Tim. VI. 1 Thes. V. 19.

(g) A Pledge of future Happiness, &cc.] Ephes. I. 14. 2 Cor. I. 22. V. 3. terred from imitating the Heathen; First (a) in the Worship of false Gods, (b) which are nothing but empty Names, (c) which evil Angels make use of (d) to turn us from the Worship of the true God; wherefore (e) we cannot partake of their Rites, and at the same Time be profited by the Sacrifice of Secondly, (f) in a licentious Way of living, having no other Law but what Lust dictates. (g) which Christians ought to be the furthest from; because they ought not only (b) far to exceed the Heathen; (i) but also the Scribes and Pharisees among the Jews, whose Righteousness, which confifted in certain external Acts, was not fufficient to fecure them a heavenly Kingdom. (k) The Circumcision made with Hands availeth nothing now, but that other internal Circumcifion of the Heart, (1) Obedience to the Commands of God, (m) A new Creature, (n) Faith which is effectual by Love, (o)

(a) In the Worship of false Gods, &c] 1 Cor. VIII. 5,

(b) Which are nothing but empty Names, &c.] In the same, V. 4. X. 19.

V. 4. X. 19.
(c) Which evil Angels make use of, &c.] I Cor. X. 20.
Rev. IX. 2.

(d) To turn us from the Worfloip of the true God, &c.] Ephef. II. 2. Rev. IX. 5. 2 Thef. II.

(e) We cannot partake of their. Rites, &c] 1 Cor. X. 20.

(f) In a licentious Way of living, &c.] Ephef. II. 3. Tit.

(g) Which Christians ought to be the furthest from, &c.] 2 Cor. VI. 15.

(b) Far to exceed the Hea-

then, &c.] Mat. V. 47. VI.

7, 32.
(i) But also the Scribes and Pharisees, &c.] Mat. V. 20.
XXIII. 23. Rom. III. 20. Galat. II. 16.

(k) The Circumcission made with Hands, &c.] 1 Cor. VII. 19. Galat. V. 6. VI. 15. Philip. III. 3. Ephes II. 11. Calos. II. 11. Rom. II. 29.

(l) Obedience to the Commands of God, &c.] 1 Cor. VII. 19. (m) A new Creature, &c.] Galat. VI 15.

(n) Faith which is effectual by Love, &c.] Galat. V. 6.

(o) By which the true Ifraelites are distinguished, &c.] Rom. IX. 6. 1 Cor. X. 18. Galat. VI. 16. John I. 47.

by which the true Israelites are distinguished, (a) the Mystical Jews, that is, such as praise God. (b) The Difference of Meats, (c) Sabbaths, (d) Festival Days (e) were the Shadows of Things, which really are in Christ and Christians. Mahometanism gave Occasion for mentioning the following Admonitions; (f) it was foretold by our Lord Jefus, that after his Time there should come some who should falfely fay they were fent of God; but though (g) an Angel should come from Heaven, we are not to receive any other Doctrine than that of Christ, (b) confirmed by fo many Testimonies. In times past indeed, (i) God spake in many and various Manners, to the pious Men that then were; but last of: all he was pleased to call us by his Son, (k) the Lord of all Things, (1) the Brightness of his Father's Glory, and the express Image of his Substance; (m) by whom all Things were made, which

(a) The Mystical Tews, &c.]
Rom, II. 28. Philo concerning Allegories. Judas awas a Symbol of him that confesses (God.)

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(b) The Difference of Meats, &c.] Acts X. 13, 14, 15. XV. 19, 20. 1 Cor. X. 15. Colof.

II. 16, 21.

(c) Sabbatbs, &c.] In the forecited Place of the Colof-

(d) Festival Days, &c.] In the same Place, and Rom.

XIV. 5.
(e) Were Shadows of Things, &c.] Colof. II. 17. Heb. X.

(f) It was foretold by our Lord Jesus, &c.] John V. 34. 2 Thes. II. 9. Mat. VII. 15.

XXIV. 11. Mark XIII. 22.

(g) An Angel should come from Heaven, &c.] Galat. I. 8...

(b) Confirmed by so many Tessimonies, &c.] 1 John V. 7.

8. Heb. II. 4. XII. 1. John I.

7. 32. V. 32, 37, 39, 46.

Luke XXIV. 27. Acts II. 22,

23. X. 43.

(i) God spake in many and various Manners, &c.] Heb. I.

(k) The Lord of all Things, &c.] I Cor. XV. 27. Heb. II.

(1) The Brightness of his Father's Glory, &c] Heb. I. 3.

(m) By whom all Things were made, &c.] In the same ch. Colos. I. 16.

were or shall be; (a) who acts and upholds all Things by his Power; and who (b) having made Atonement for our Sins, is advanced to the Right Hand of God, having obtained (c) a higher Dignity than the Angels; and therefore nothing more noble can be expected, (d) than fuch a Lawgiver. They may also take Occasion from hence to remember, (e) that the Weapons appointed for the Soldiers of Christ, are not such as Mahomet depends upon, but proper to the Spirit, fitted for the pulling down of strong Holds erected against the Knowledge of God; (f) the Shield of Faith, which may repel the fiery Darts of the Devil; the Breast-plate of Righteousness, or Holiness of Life; for a Helmet which covers the weakest Part, the Hope of eternal Salvation; (g) and for a Sword, the Word delivered by the Spirit, which can enter into the innernost Parts of the Mind. Next follows an Exhortation (b) to mutual Agreement, which Christ feriously commended to his Disciples when he went from

(a) Who atts and upholds all Things, &c.] Heb. 1. 3. Revel. I. 5.

(b) Having made Atonement for our Sins, &c.] Heb. I. 3. IX. 12. Mat. XX. 28. 1 John II. 2. IV. 10. Mat. XXVI. 64. Mark XVI. 19. AAs II. 33, 34. VII. 55, 56. Rom. VIII. 34. Ephef. I. 10. Colof. III. 1. Heb. VIII. 1. X. 12. XII. 5.

(c) A higher Dignity than the Angels, &c.] 2 Pet. III. 22. Heb. I. 13. Ephef. I. 21.

(d) Than fuch a Lawgiver, &c.] Heb. II. 3, 4, 5, 6, 7, 111. 3, 4, 5, 6.

(e) That the Weapons appoint-

ed for the Soldiers of Christ, &c.]
Rom. XIII. 12. 2 Cor. VI. 7.
X. 4. Ephes. VI. 11, 12, 13,
14, 15, 16, 17, 18.

(f) The Shield of Faith, &c] See beside the aforecited Place to the Ephesians, 1 Thes. V. 8.

(g) And for a Sword, &c.] See beside the forementioned Place, Ephes. VI. 17. Heb. IV. 12. Revel. I. 6.

(b) To mutual Agreement, &c.] John XIV. 27. XIII. 34, 35. XV. 12, 17. XVII. 20. and following. XX. 19, 26. I John III. 23. Alfo, Ephef. III. 14. and following. VI. 16. Heb. XIII. 20. Mat. V. 9.

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from them; (a) We ought not to have amongst us many Masters, but only Jesus Christ: (b) All Christians were baptized into the same Name, therefore there ought (c) to be no Sects or Divisions amongst them; To which that there may be some Remedy applied, those Words of the Apostle are fuggested, (d) to be temperate in our Wisdom, (e) according to the Measure of the Knowledge God has afforded us; (f) if any have not so good an Understanding of all Things, that we bear with their Infirmities, (g) that they may quietly, and without quarrelling, unite with us; (b) if any exceed the rest in Understanding, it is reasonable he should exceed in good Will towards them: And as to those (i) who in fome Things think otherwise than we do, we are to wait till God shall make the hidden Truth manifest unto them: In the mean Time. (k) we are to hold fast, and fulfil those Things we are agreed in. (1) Now we know in Part; (m) the

(a) We ought not to have amongst us many Masters, &c.] Mat. XXIII. 8. James III. 1.

(b) All Christians were baptized, &c.] Rom. VI. 3, 4. 1 Cor. I. 13, 15. Gal. III. 27. Ephef. IV. 5. Colof. 11. 12.

(c) To be no Sects or Divisions among st them, &c.] 1 Cor. I. 10. XI. 18. XII. 25.

(d) To be temperate in our Wisdom, &c.] Rom. XII. 8. 16. 1 Cor. IV. 6.

(e) According to the Measure of the Knowledge, &c.] In the forcited Place to the Romans, and XII. 6. 2 Cor. X. 13. Ephef. IV. 7, 15, 16.

(f) If any have not so good an Understanding, &c.] Rom. XIV. XV. 2. 1 Cor. VIII. 7.

(g) That they may quietly, &c.] Rom XIV. 1. 2 Cor. XII. 20. Gal. V. 20 Philip. I. 16. II.

3, 15. 1 Cor. XI. 16. (b) If any exceed the reft, &c.] Rom. VIII. 1, 2, 3, 9. XII. 8. XIII. 3, 14. 16. 1 Cor. XIII. 2. 2 Cor. VI. 6. VIII. 7. 2 Pet. I. 5, 9.

(i) Who in some Things think otherwise, &c.] Philip. III. 15. Ephef. IV. 2. 1 Cor. XIII. 4. 7. 1 Thef. IV. 14. 2 Cor. VI. 6. Gal. V 22. Colof. IV. 11. 2 Tim. IV. 2. Luke IX.

(k) We are to hold faft, &c] Philip. III. 16. James I. 22, 23, 24, 25.

(1) Now we know in Part, &c.] 1. Cor. XIII. 9, 12.

(m) The Time will come, &c] The fame V. 10, 12. 1 John III. 2. Mat. V. 8.

Time will come, when all Things shall be most certainly known. But this is required of every one, (a) that they do not unprofitably keep by them the Talent committed to their Charge; (b) but use their utmost Endeavours to gain others unto Christ; (c) in order whereunto, we are not only to give them good and wholesome Advice, but to set before them (d) an Example of Reformation of Life; that Men may judge of the Goodness of the Master by the Servant, and of the Purity of the Law, by their Actions. In the last Place, we direct our Difcourse, as we did in the Beginning, to common Readers, befeeching them to give God the Glory, (e) if they receive any good from what has been faid; (f) and if there be any thing they dislike, let them impute it to the Errors all Mankind are prone to fall into; (g) and to the Place and Time, in which this was delivered, more according to Truth, than elaborately.

(a) That they do not unprofitably keep, &c.] Mat. XXV.

(b) But use their utmost Endeavours, &c.] 1 Cor. IX. 19.

20, 21, 22.

(c) In order whereunto, &c.] Gal. VI. 6. Ephef. IV. 29. 2

Tim. I. 13. Titus II. 8.

(d) An Example of Reformation of Life, &c.] 1 Pet.

III. 1, 16. Eph. VI. 6. 2

Tim. II. 24. 1 Pet. II. 12. Eph. IV. 1. Philip. I. 27.

(e) If they receive any Good, &c.] James I. 17. 2 Thef. I. 3. 1 Cor. I. 4.

(f) And if there be any thing they dislike, &c.] James III. Gal. VI. 1, 2.

(g) And to the Place and Time, &c.] Because this very

excellent and learned Man, was kept in Lipfladt Prison, to which he was condemned for Life; at which Time, and in which Place, he could never have taken fo great Pains in accomplishing so many Pieces remarkable for great Learning, accurate Judgment, and fingular Brightness; without incredible Firmness and Constancy of Mind, and unshaken Faith in God; for which Endowments bestowed upon him by God, for the Benefit of all Christendom, let every one who reads his other Works, or this, with a Mind intent upon Truth, give Thanks to God, as I do from the Bottom of my Heart. Le Clerc.

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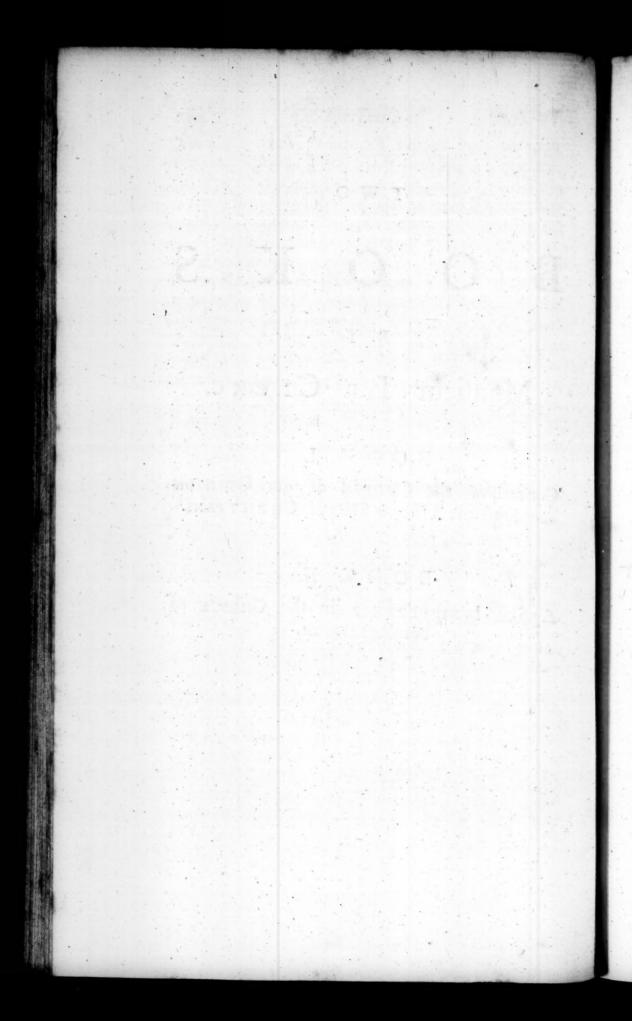
Monsieur LE CLERC.

BOOK I.

Concerning the CHOICE of our OPINION amongst the different Sects of CHRISTIANS.

BOOK II.

Against Indifference in the Choice of our Religion.



BOOK I.

CONCERNING

The CHOICE of our OPINION amongst the different SECTS of CHRISTIANS.

2.

SECT. I. We must enquire, among st what Christians the true Doctrine of Christ flourisheth most at this time.

the New Testament with a Desire to come at the Knowledge of the Truth, and does not want Judgment, will not be able to deny, but that every one of the Marks of Truth, alleged by Hugo Grotius in his IId and IIId Books, are to be found there. Wherefore if he has any Concern for a blessed Immortality, he will apprehend it to be his Duty to embrace what is proposed to him in those Books as Matter of Belief, to do what he is commanded, and to expect what he is there taught to hope for. Otherwise, if any one should deny that he doubts of the Truth of the Christian Religion, and at the same time thinks the Doctrines, Precepts, and Promises of it not fit to

be believed or obeyed in every Particular; fuch an one would be inconfiftent with himfelf, and manifeftly show that he is not a sincere Christian. (a) Now this is one of the Precepts of Christ and his Apostles, that we should profess ourselves the Disciples of Christ before Men, if we would have him own us for his, when he shall pass Sentence on the Quick and Dead at the last Day; and if we do not, as we have denied him to be our Master before Men, so he also, in that last Assembly of Mankind will deny us to be his Disciples before God. (b) For Christ would not have those that believe on him, be his Disciples privately, as if they were ashamed of his Doctrine, or as if they valued the Kindnesses, Threats, or Punishments of Men more than his Precepts, and the Promifes of eternal Life; but be Christians openly and before all the World, that they may invite other Men to embrace the true Religion, and render back to God (c) that Life which they received from him, in the most

(a) Now this is one of the Precepts of Christ, &c.] Thus Christ faith, Matt. X. 32. " Whofoever therefore shall " confess me (to be his Master) " before Men, him will I con-" fess also (to be my Disciple) " before my Father which is " in Heaven. But whosoever " shall deny me (to be bis "Master) before Men, him " will I also deny (to be my " Disciple) before my Father " which is in Heaven." . See alfor Tim. II. 12. Rev. III.

(b) For Christ would not have, &c] Therefore he fays, Mat. V. 14. " That his Disciples " are the Light of the World; " that a City set on a Hill

" cannot be hid; neither is a " Candle lighted to be put

" under a Bushel, but set in a " Candlestick that it may give

" Light to all that are in the

" House, &c."

(c) That Life which they received from bim, &c.] Luke XII. 4. Christ bids us not to be afraid of them that kill the Body, and after that have no more that they can do; and commands us to fear him, aubich after ave are killed, can cast us into Hell Fire. And moreover he foretels all manner of Evils to his Disciples, Matt. X. 29, and followr

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most exquisite Torments, if it so seem good to him, whilst they openly profess that they prefer his Precepts above all things. And thus St. Paul teaches us, that if we confess (a) with our Mouth the Lord Jesus, and believe in our Heart that God hath raised him from the Dead, we shall be saved; For, says he, with the Heart Man believeth unto Righteousness, and with the Mouth Confession is made unto Salvation; for the Scripture saith, Whosever believeth on him shall not be ashamed. Which being thus, it is his Duty who thinks the Christian Religion to be true, to discover and profess boldly and without Fear this his sincere Opinion, upon all Occasions that offer themselves.

And it is further necessary for him to enquire, if there be any of the same Opinion with himself, and (b) to maintain a particular Peace and Friendship with them; for Christ tells us, this is one Mark his Disciples are to be known by, if they love one another, and perform all Acts of Love and Kindness towards each other. Moreover he exhorts them (c) to have Congregations in his Name, that is, such as should be called Christian; and promises that he would be present there where two or three are met together upon that Account;

lowing; and fays, that he who shall lose his Life for his sake, shall find it (again &c. which Precepts were particularly observed by the primitive Christians, who for the Testimony they gave to the Doctrine of the Gospel, are called Martyrs, that is, Witnesses.

(a) Confess with our Mouth, &c] Rom. X. 9, 10, 11.

(h) To maintain a particular Peace, &c] John XIII. 34, 35. "A new Commandment give I unto you, that ye love one another, that as I have loved you, so ye love one another; by this shall all Men know that ye are my Disciples, if ye have Love one towards another." See 1 John II 7. III. 11, 16, 23.

(c) To have Congregations, &c.] Matt. XVIII. 19, 20.

Account; by this means, beside the mutual Love, and strict Friendship of Christians united into one Society, there is also a Provision made (a) for preserving their Doctrines; which can hardly continue, if every one has a private Opinion to himself, and does not declare the Sense of his Mind to another, unless for his own Advantage; for those things that are concealed, are by Degrees forgotten, and come in time to be quite extinguished; but Christ would have his Doctrine, and the Churches which profess it, be perpetual, that it may not cease to be beneficial to Mankind.

WHEREFORE whoever derives his Knowledge of the Christian Religion from the New Testament, and thinks it true; such an one ought to make Profession of it, (b) and to join himself with those of the like Profession. But because there is not at this time (neither was there formerly) one sort of Men only, or one Congregation of such as are gathered together in the Name of Christ; we are not therefore presently to believe that he is a true Christian, who desires to be called by that holy Name; neither ought we to join ourselves, (c) without Examination, to any Assembly who stile

(c) For preserving their Doctrines, &c. | Thus likewise all the Philosophers transmitted their Doctrine to Posterity by the Help of Schools in which it was taught; but the Christian Churches, which are united by a much firmer and stronger Bond, will with more Certainty and Ease, propagate the Doctrine they received from their Mafter, to the End of the World, which can hardly be done without Congregations. Pythagoras would have effected this, but in vain, because his Doctrine had nothing divine in it. See Laertius and Jamblichus.

(b) And to join himself with those, &c.] See the Epissles to Timothy and Titus, where they are commanded to found Churches And Heb. X. 25.

(c) Without Examination, &c.] See 1 Theff V. 21. But more expressly 1 John IV. 1. Beloved (says he) believe not every spirit, but try the spirits whether they be of God; for many false Prophets are come into the World, &c.

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stile themselves Christians. We must consider, above all things, whether their Doctrines agree with that Form of sound Words, which we have entertained in our Mind from an attentive reading of the New Testament; otherwise it may happen that we may esteem that a Christian Congregation, which is no further Christian than in Name. It is therefore the Part of a prudent Man not to enter himself into any Congregation, at least for a Continuance, unless it be such in which he perceives that Doctrine established, which he truly thinks to be the Christian Doctrine; so as that he is put under no Necessity of saying or doing any thing contrary to what he thinks delivered and commanded by Christ.

SECT. II. We are to join ourselves with those who are most worthy the Name of Christians.

AMONGST Christians that differ from each other, and not only differ, but (to their Shame!) condemn one another, and with cruel Hatred banish them their Society; to agree to any of them without Examination, or, according to their Prescript, to condemn others without Confideration, shows a Man not only to be imprudent, but very rash and That Congregation which rejects, though but in Part, the true Religion, (a Representation of which he has formed in his Mind,) and condemns him that believes it, cannot be thought by fuch an one, a truly Christian Congregation in all things; nor can it prevail with him to condemn every Man which that Church shall esteem worthy to be condemned, and cast out of the Society of Christians. Wherefore a wife and honest Man ought above all things to examine, in these Diffentions amongst Christians, who they are which best deserve the holy Name of Disciples of Christ, and to adhere to them. If any one should ask what we are required to do by the Christian Religion, supposing there were no such Christian Society at all, amongst whom the true Doctrine of Christ feems to be taught, and amongst whom there is not a Necessity laid upon us of condemning fome Doctrine, which we judge to be true: In this Cafe, he who apprehends thefe Errors, ought to endeavour to withdraw others from them; in doing of which, he must use (a) the greatest Candour, joined with the highest Prudence and Conflancy; left he offend Men without doing them any Advantage, or left all Hopes of bringing them to Truth and Moderation be too fuddenly cast off. In the mean time, we are to fpeak modeftly and prudently what we think to be the Truth; nor should any one be condemned by the Judgment of another, as infected with Error, who feems to think right. God has never forfaken, nor never will forfake the Christian Name so far, as that there shall remain no true Christians, or at least none fuch as cannot be brought back into the true Way; with whom we may maintain a stricter Society, if others will not return to a more found Opinion; and openly withdraw ourselves from the obstinate, (which yet we ought not to do without having tried all other Means to no Purpose;) (b) if it be not allowed you to speak your Opinion fairly

(a The greatest Candour, &c.) Here that Precept of Christ's takes Place, Matt X. 16. where we are commanded, to be wife as Serpents, and barmlefs as Doves; that is, to be fo far simple, as not to fall into Imprudence; so wise, as not to be crafty, and offend against Sincerity; in which Matter there are but few who know how to fleer their Course in all things, between the Rocks of Impendence and Craftiness.

(b) If it be not allowed, &c:] Whilst it is allowed to have a n

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fairly and modeftly amongst them, and to forbear condemning those whom you think are not to be condemned. The Christian Religion forbids us fpeaking contrary to our Mind, and falfifying and condemning the Innocent; nor can he be unacceptable to God, who out of Respect and Admiration of those Divine Precepts, can endure any thing rather than that they should be broke. Such a Disposition of Mind arising from a Sense of our Duty, and a most ardent Love of God, cannot but be highly well-pleasing to him.

WHEREFORE amongst Christians who differ from each other, we are to examine which of them all think the most right; nor are we ever to condemn any but fuch as feem to us worthy to be condemned, after a full Examination of the Matter; and we are to adhere to those who do not require any Doctrines to be believed which are efteemed by us to be false, nor any to be condemned which we think to be true. If we cannot obtain this of any Christian Society, we, together with those who are of the same Opinion with ourselves, ought to feparate from them all, that we betray not the Truth, and utter a Falfity.

fess our Disagreement, there is no Reason to depart from a publick Society, unless the Fundamentals of Christianity be perverted by it; but where this is not allowed, and we cannot without diffembling or denying the Truth live in it, then we ought to forfake that Society; for it is not lawful to tell a Lie, or to dissemble the Truth, whilst a Lie possesses

different Opinion, and to pro- the Place of it, and claims to itself the Honour due to Truth only. If this be not done, the Candle is put under a Bushel. Thus Christ did not depart from the Assemblies of the Jews, neither did the Apostles forfake them, fo long as they were allowed to profess and teach the Doctrine of their Master in them. See Aas XIII. 46.

SECT. III. They are most worthy the Name of Christians, who in the purest Manner of all, profess the Doctrine, the Truth of which hath been proved by Grotius.

But it is a Question of no small Importance, and not easily to be resolved, who of all the Societies of the present Christians have the truest Opinions, and are most worthy of that Name by which they are called. All the Christian Churches, as well those who have long since separated from the Romish Church, as the Romish Church itself, do every one of them claim this to themselves; and if we lay aside all the Reasons, we ought no more to give Credit to the one than to the other; for it were a very soolish thing to suffer such a Choice (a) to be determined by Chance, and to decide all Controversies as it were by the Cast of a Die.

Now fince Grotius has not proved the Truth of the particular Opinions of any present Sect of Christians, but only of that Religion which was taught Mankind by Christ and his Apostles; it follows, that that Sect of Christians is to be preferred before all others, which does most of all defend those things which Christ and his Apostles taught. In a Word, That is in every particular truly the Christian Religion, which without any Mixture of human Invention, may be wholly ascribed to Christ as the Author. To this agree all those Arguments of Truth, which are laid down in the IId Book Of the Truth of the Christian Religion; nor do they agree to any other, any further than it agrees with that.

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⁽a) To be determined by Chance, &c.] See Note the 9th, on Sect. the IId.

IF any one adds to, or diminishes from the Doctrine delivered by Christ; the more he adds or diminishes, so much the farther he goes from the Truth. Now when I speak of the Dostrine of Christ, I mean by it, the Doctrine which all Christians are clearly agreed upon to be the Doctrine of Christ; that is, which according to the Judgment of all Christians, is either expressly to be found in the Books of the New Testament, or is by necessary Consequence to be deduced from them only. As to those Opinions, which, as some Christians think, were delivered by Word of Mouth by Christ and his Apostles, and derived to Posterity in a different Method, namely either by Tradition; which was done by fpeaking only, or which were preferved by some Rite, as they imagine, and not fet down in Writing till a great while after; I shall pass no other Judgment upon them here, but only this, that all Christians are not agreed upon Them as they are upon the Books of the New Testament. I will not say they are false, unless they are repugnant to right Reason and Revelation; but only that they are not agreed about the Original of them, and therefore they are controverted amongst Christians, who in other Respects agree in those Opinions, the Truth of which Grotius has demonstrated; for no wife Man will allow us (a) to depend upon a thing as certain,

(a) To depend upon a thing as certain, &c.] This is the very thing St. Paul means, Rom XIV. 23. where he teaches us that wha foever is Place we have quoted the Words of Philo, out of his Book concerning Fugitives.

Ed Parif. p. 469. The best Sacrifice is being quiet, and not meddling in those things which we are not persuaded of And a little after, To be quiet in the not of Faith is Sin On which Dark is most fafe; that is, where we are not agreed what is to be done.

SECT. IV. Concerning the Agreement and Disagreement of Christians.

THOUGH the Controversies amongst Christians be very sharp, and managed with great Heat and Animofity, fo that we may hear Complaints made on all Sides, of very obvious things being denied by some of the contending Parties; yet notwithstanding there are some things so evident, that they are all agreed in them. And it is no mean Argument of the Truth of fuch, that they are allowed of by the common Consent of those who are most set upon Contention, and most blinded by Passion. do not mean by this, that all other things about which there is any Contention, are doubtful or obscure; because all Christians are not agreed in them. It may easily happen that that may be obscure to fome, which would be very plain, if they were not hindred by Paffion; but it is hardly poffible that the fiercest Adversaries, who are most eager in disputing, should agree about an obscure Point.

FIRST then, all Christians now alive are agreed concerning the Number and Truth of the Books of the New Testament; and though there be some small Controversies amongst learned Men about (a) some Epistles of the Apostles, this is no great Matter; and they all acknowledge that there is nothing but Truth contained in them, and that the Christian Doctrine is not at all altered, either by keeping or rejecting them. And this Consent is

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Epistles of John, the Authors of which are disputed by learned Men.

⁽a) Some Epiftles of the Apoftles, &c.] The Epiftle to
the Hebrews, the Second Epiftle of Peter, the two last

of no small Moment in a Discourse about the undoubted Original of a Divine Revelation under the new Covenant. For all other Records or Footsteps of ancient Revelation, that have been preferved according to the Opinions of some, are

called in question by others.

FURTHER, Christians are agreed in many Articles of Faith, which they embrace, as things to be believed, practifed, and hoped for. For instance : all who have any Understanding, believe (I shall mention only the principal Heads here,) I. That there is one God, eternal, all-powerful, infinitely good and holy; in a Word, endued with all the most excellent Attributes, without the least Mixture of Imperfection; that the World and all things contained in it, and confequently Mankind, were created by this fame God; and that by him all things are governed and directed with the highest Wisdom. II. That Jesus Christ is the only Son of the same God; that he was born at Betblebem of the Virgin Mary, without the Knowledge of a Man, in the latter Part of the Life of Herod the Great, in the Reign of Augustus Casar; that he was afterwards crucified and died, in the Reign of Tiberius, when Pontius Pilate was Governor of Judea; that his Life is truly related in the History of the Gospel; that he was therefore sent from the Father, that he might teach Men the Way to Salvation, redeem them from their Sins, and reconcile them to God by his Death; and that this his Mission was confirmed by innumerable Miracles; that he died, as I before faid, and rose again, and, after he had been very often feen by many, who had discoursed with him, and handled him; he was taken up into Heaven, where he now reigns, and from whence he will one Day return, to pass a final Judgment according to the Laws of the Gospel, upon those who were then alive, and upon all them that are dead, when they shall be raised out of their Graves; that all the things that he taught, are to be believed, and all that he commanded are to be obeyed, whether they relate to the Worship of God, or to Temperance in restraining our Passions, or to Charity to be exercifed towards others; that nothing could be appointed more holy, more excellent, more advantageous, and more agreeable to human Nature than these Precepts; however that all Men (Jesus only excepted) violate them, and cannot arrive at Salvation, but through the Mercy of God. III. That there is a Holy Ghost who inspired the Apostles of Jesus Christ, worked Miracles to recommend them, and inclines the Minds of pious Men constantly to obey God, and supports them in the Afflictions of Life; that we are to give the fame Credit, and in all things to obey this Spirit speaking by the Apostles, as we do the Father and the Son. IV. That the Christian Church owes its Original and Prefervation from the Days of Christ to this time, to the Father, Son, and Holy Ghost; that all they who believe these things, and observe the Precepts of the Gospel, shall obtain Mercy of God, whereby they shall be made Partakers of the Refurrection, (if they be dead when Christ shall come,) and of a happy Life to Eternity; on the contrary, all they who have diminished from the Faith of the Gospel, and have not observed its Precepts, shall rise, (if they be dead,) to be punished, and their Punishment shall be eternal Death. V. Laftly, That Christians ought to profess all these things, both at their Baptism, in which we declare that we will lead a Life free from the Filthiness of Iniquity, according to the Direction of the Gospel; and also at the Lord's-Supper, 5

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in which we celebrate the Death of Christ, according to his Command, till he comes; and show that we are willing to be esteemed his Disciples, and the Brethren of those who celebrate it in like Manner; moreover, that those Rites, if they are observed by us as is reasonable, and are celebrated with a religious Mind, convey heavenly Grace and the Divine Spirit to us.

(a) These things, and others that are necessarily connected with them (for it is not to our present Purpose to mention them all particularly,) all Christians believe; nor is there any other Difference but only this, that some add many other things to these, whereby they think the foregoing Doctrines ought to be explained or enlarged with Additions; and those such as they imagine were delivered

(a) These things, and others, &c.] In the foregoing Explication of the Christian Doctrine we have followed the Method of that which they call the Apostles Creed, and have avoided all Expressions which have caused any Controversies amongst Christians, because we are treating of those things in which they are agreed: And we do not for this Reason condemn as false, any thing that may be added by way of Explication or Confirmation; on the contrary, we highly approve of their Endeavours, who explain and confirm Divine Truths; and we doubt not but that many things have been already found, and may yet be found, to illustrate it. Tertullian judges rightly of this Matter, in the first Chap. of his Book concerning veiling Virgins. " The Rule of Faith " is altogether one and the " fame, entirely firm and un-" alterable; namely, that we " believe in one all-powerful " God, the Creator of the " World, and in his Son Jefus " Christ, who was born of " the Virgin Mary, was cru-" cified under Pontius Pilate, " was raised from the Dead " the third Day, was taken " up into Heaven, fits now at " the Right-hand of the Fa-" ther, and will come to judge "the Quick and Dead by the "Refurrection of the Flesh. "Keeping to this Rule of " Faith, other Matters of Dif-" cipline (or Doctrine) and Behaviour, admit of Cor-" rection, viz the Grace of " God operating and perfect-" ing to the End, &c."

delivered to Posterity, not by the Writings of the Apostles, but by the Tradition and Custom of the Church, or by the Writings of latter Ages. Concerning these Additions I shall say nothing more than what I before advised; that Christians are not agreed upon them, as they are upon the Doctrines now explained, which are put beyond all manner of Doubt by their own Plainness, if we allow but the Authority of the Holy Scripture, which no Christian in his Senses can refuse.

Ir any one weighs the Arguments by which the Truth of the Christian Religion is proved, with these Doctrines in his View; he will observe, (and if it be well observed, it will be of great use) that all the Force of the Argument is employed about these things, and not about those Points which divide the Christian World, as was before hinted.

SECT. V. Whence every one ought to learn the Knowledge of the Christian Religion.

In this Agreement and Disagreement amongst Christians, prudent Men will judge it most safe to take their Knowledge of the Christian Religion from the Fountain, which is not in the least sufpected, and whose Streams all confess to be pure and undefiled. And this Fountain is not the Creed or the Confession of Faith of any particular Church, but only the Books of the New Testament, which all acknowledge to be genuine. I confess some Christians do sometimes say, that those Books cannot be understood but by the Doctrine of their Church; but others again deny it; and (to mention but this one thing,) that Opinion is very fufpicious which depends only on the Testimony of those that affirm it, and they fuch, whose chief Interest it is that it should feem true. Others fay, that there is need of the extraordinary Affistance

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of the Holy Spirit, not only in order to the Belief of the Scripture, (which may without any great Difficulty be allowed,) but also in order to understand the Meaning of the Words contained in it; which I do not fee how it can be proved; but we will grant this also, provided they will acknowledge that all Men, who read the Books of the New Testament with a religious Mind, intent upon the Truth, are afforded this Spirit by the Goodness of God; there is no need of contending for any thing more than this. Every one therefore may wifely and fafely gather his Knowledge of the Christian Religion from these Books; yet making use of those Helps that are necessary or profitable for the understanding of such Books; which we will not now enquire after.

WHOEVER therefore believes that the Revelation of the Will of God made by Christ, is faithfully related in the Books of the New Testament; such an one must of necessity embrace all things which he there meets with, according as he understands them, as Matters of Faith, Practice and Hope; for whoever believes in Christ, ought to receive with a religious Mind, every thing which he thinks comes from him; he cannot defend himself with any Excuse, whereby to admit some, and reject others of those things which he acknowledges to come from Christ. And such are those Doctrines I before explained, and concerning

As to the rest, about which they contest, since they are not so very plain, a religious and pious Man may and ought to deliberate concerning them, and with-hold his Judgment till they appear more evident to him. For it is very imprudent to admit or reject any thing, before it sufficiently appears to be either true or salse. Nor is eternal

which all Christians, as I said, are agreed.

Salva-

Salvation, in the Books of the New Testament. promifed to any one who embraces this or that controverted Opinion; but to him who heartily receives in his Mind, and expresses in his Actions, the Sum of the Christian Religion, as we have defcribed it.

SECT. VI. Nothing else ought to be imposed upon Christians, but what they can gather from the New Testament.

(a) This therefore is the only thing that can justly be imposed upon all Christians, viz. that they embrace whatever they think is contained in the Books of the New Testament, and obey those things which they find there commanded, and abstain from those things which are there forbidden; if any thing further be required of them as necesfary, it is without any Authority. For would any fair Judge require a Christian to believe a Doctrine came from Christ, which he does not find in the only faithful and undoubted Records, in which all are agreed the Revelation of Christ is derived down to us? Let other Doctrines be true; let us

(a) This therefore is the only thing, &c.] To this belongs what Chrift faith, Matt. XXIII. ver. 8. and following. " Be " ye not called Rabbi, for one " is your Mafter, even Chrift, " and all ye are Brethren.
" And call no Man your Fa-" ther upon the Earth, for one " is your Father which is in "Heaven: Neither be ye called Masters, for one is " your Mafter even Christ." See also Fames III. To the same Purpose, Rev. III. 7.

where Christ is said to have the Key of David, which is thus described, which opens (namely heaven) and no one shuts, and which shutteth and no one openeth. If we are to believe Christ only, and there remains no other certain Record of the Revelation made by Christ, but the New Testament; it is manifest from hence, that in Matters of Faith, we ought to give Credit only to these Books.

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take this for granted a little while; they cannot however be efteemed as true by him, who, amongst the different Sorts of Christians, follows the middle way, and allows of no certain Record of the Revelation of Christ, but the Books of the New Testament. Whilst he believes this, nothing else can justly be required of him; and he will believe this, till it shall be made appear to him by plain Arguments, that the Knowledge of Christianity is fafely to be had somewhere else, which I believe will never be done.

(a) If any one therefore attempts to take away from Christians the Books of the New Testament, or to add to them fuch things as do not appear to be true; we are by no means to hearken to fuch an one; because he requires that of us, which no prudent Man will allow, viz. that we should believe that which we are not certain of, or neglect that which all own to be the fure Record of the Revelation of the Gospel. There is no need of examining all Controversies singly, and one by one: which would be an endless thing, and cannot be done but by very learned Men, who have abundance of Leifure. Whoever imposes any thing upon us, as necessary to be believed, which we cannot believe; he drives us from himself; because Belief cannot be extorted by Force; nor will any one who fears God, and is a Lover of Truth, fuffer himself to profess what he does not believe, for the fake of another.

But

⁽a) If any one therefore attempts, &c.] To this relates that Saying of Paul, Gal. I. 8. " If we, or an Angel

[&]quot; from Heaven preach any o-"ther thing for the Gospel,

[&]quot; than that Gospel we have

[&]quot; preached to you, let him be accurred" And indeed it is no Man's Business to add any thing to the Gospel, as necessary; nor to diminish any thing from it, as unprofitable.

But they who differ from this, object; that if every one be left to their own Liberty in judging of the Meaning of the Books of the New Teftament; there will be as many Religions as there are Men; and Truth, which is but one, will immediately be oppressed by a Multitude of Errors. But I think, that before an Opinion which is eftablished upon solid Arguments be opposed by Objections, the Foundation upon which it is built ought to be overthrown; because so long as that remains firm, the whole Superstructure raised upon it cannot be shaken; as we see here. For if any Inconvenience should follow from what has been faid, it is nevertheless true, till it be made appear not to be fixed on a firm Bottom. But to pass by this now; it is false that the Revelation of the New Testament is so obscure, that the Sum of the Christian Religion cannot be truly learned from it. by any one of a found Mind, who is defirous of Truth. It is evident from Experience, that it may be truly learned from thence; for all Chriffians, as has been already shewn, agree in the principal Parts of it; which was observed by Grotius, Book II. Sect. XVII. We have no Regard here to a few simple or wicked Men; since whole Societies of Christians, who in other Respects, out of their too great Eagerness of Contention, are ready to differ from one another, and to run into the contrary Extremes, are here agreed.

SECT. VII. The Providence of God in preserving the Christian Doctrine, is very wonderful.

In this Particular, as in numberless others which relate to the Government of human Affairs, the Divine Providence is very wonderful; which, notwithflanding ib many Differences as were of old, and are at this Day amongst Christians, yet hath preferved

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preserved the Books of the New Testament untouched, even to our times; that the Christian Doctrine may be recovered out of them, as often as it happens to be corrupted. Nor has it only delivered down to us this Treasure entire; but also in the midst of the hottest Differences, has so secured the Christian Doctrine itself, that the Sum of Religion has never been forgot amongst Christians.

No inconsiderable Number of Christians at this Day contend, that many Errors in former Ages crept by Degrees in amongst the Sects of Christians; which when others denied, in the XVIth Century after the Birth of Christ, that famous Separation in the West was made upon that Account, by which Christianity was divided into two Parts, not very unequal. Yet in those Ages, whose Errors are reproved by that Part of the Christians which made the Separation I now mentioned, and whose Faults were highly aggravated by both Sides, and that not without Grounds; the Sum of the Christian Religion before drawn up by us, was all along maintained. (a) There is no Age so thick clouded

(a) There is no Age so thick clouded, &c.] None have a worse Report, than the Xth and XIth Centuries, as is granted by those who stick to the See of Rome, as much as by those who have made a Separation from it. Yet if any one, for his own Satisfaction, will read amongs the Books of the Fathers, the Writings of those Centuries, he may easily collect all the Doctrines mentioned in the IVth Sect. At the Beginning of the XIIth Century,

lived Bernard, Abbot of the Monastery of Claravallis, whose Learning, Piety and Constancy, are commended by very many, and whose Writings were often read in the following Ages, and never condemned. Now from thence an entire Body of the Christian Doctrine may easily be collected; and it is no less certain of the following Centuries down to the XVIth. Nor is there any Doubt of those that follow.

clouded with Ignorance and Vice, but the forementioned Articles of Faith may eafily be collected from their Writings that remain. It must not indeed be diffembled, that many things foreign and unknown to the Books of the New Teftament, have been added and thrust into the Christian Theology; whence it is, that the true Wheat of the Sower in the Gospel, hath not brought forth fo much Fruit as it would otherwise have done, had the Ground been cleared of Thorns and hurtful and unprofitable Weeds. Many Vices and Faults were not only admitted or born with, but applauded alfo. Yet was not found Doctrine ever the less safe, whilst the Books of the New Testament remained, and whilft Christians were endued with common Sense; for by this means, very eminent Men were often raifed up, who corrected the Errors and Vices of their Age, and ventured to oppose the Torrent. Thus according to the Promise of Christ, God hindred (a) the Gates of Death from prevailing against the Church; that is, did not fuffer every Society wherein the Christian Doctrine was preferved entire, to be extinguished; though fometimes they were blended and obscured with foreign and contrary Opinions, and fometimes were more fincere and pure. Wherefore (to observe this by the Way) unless this Doctrine was really fent to us from God, it could never have escaped

(a) The Gates of Death from prevailing, &c] So we explain o'au, ads, because neither that Word, nor the Hebrew School, which answers to it, ever signifies in the Sacred Writings, an evil Spirit, but only the Grave, or the State of the Dead, as Grotius and others

have observed. Therefore this one thing may be gathered from this Place, that it will never happen, that the Christian Church should entirely perish, or that there should be no Society lest, amongst whom the Sum of the Doctrine of the Gospel should not remain.

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out of fuch a Deluge of Vices and Errors, but would at length have been overwhelmed by the Changeableness and Folly of Human Nature, and have entirely perished.

SECT. VIII. An Answer to that Question, Why God permits Differences and Errors to arise amongst Christians.

PERHAPS fome may here object against what has been faid, that the Divine Providence would have better confulted the Preservation of the Chriftian Doctrine, if it had prevented the Errors that are and have been amongst Christians, and maintained Truth and constant Agreement, which is the Companion of it, amongst them, by its Omnipotence. But it is not for us to instruct God how he ought to direct himself, in the Government of human Affairs, that they might be better. On the contrary, it is our Duty to think that God had very wife Reasons for suffering what he did suffer, tho we cannot fo much as guess at what they are. if any probable Reasons can be given for the Things that are done; we ought to believe, that God permits those Things which daily come to pass, to be done for these, or more weighty Reasons.

To make a Conjecture from the Reason of Things; we are above all Things sure, that the Design of God was (a) to create Men free, and to

This is taught with the higheft Confent by all Christian Antiquity. See Justin the Martyr's Apology I. ch. LIV. and LV. Irenæus Book IV. ch. 9. ch. 29. towards the end, ch. 71, and 72. Origen's Philocalia, ch. 21. Eusebius's

Gospel Preparation, Book VI. ch. 6. and others, whose Sayings are quoted by Dionysius Petavius, in his Theological Doctrines, Tom. I. Book VI. ch. 6. There are also many Things to this Purpose, Tom. III. Book III, IV. and V.

fuffer them to continue fo to the End; that is, not fo good that they should necessary continue good always, nor fo Bad as that they must of Necessity always fubmit to Vice; but mutable, fo as that they might pass from Vice to Virtue, and again from Virtue to Vice; and this with more or less Ease, according as they had longer or shorter Time given up themselves to Virtue or Vice. Such we see the Hebrew People of old were, and fuch were the Christians afterwards. Neither of them were drawn by an irrefiftible Force either to Virtue or Vice; but only restrained by Laws, which proposed Reward to the Good, and Punishment to the Bad; to which were added by the Divine Providence, various Incitements to Virtue, and Discouragements from Vice; but yet neither of them deprived Man of his native Liberty, whereby he had a Power of obeying or disobeying God, as is evident from Experience; for there were always Good and Bad, though the Divine Laws prescribed Virtue, and prohibited Vice equally to all. That this would be so amongst Christians, Christ has plainly signify'd in two Parables, (a) the one of the Tares which the Enemy fowed after the Wheat was fown; (b) the other of the Net which took good and bad Fish alike; by which he fignified, that there would always be in the Church a Mixture of good and bad Christians; whence it follows, that he very well faw the Evils that would always be in the Christian Moreover Paul admonisheth the Christians, (c) that there must be Sects amongst Christians,

(a) The one of the Tares, &c.] Mat. XIII. 24. and follow-

(c) That there must be Sects. &c.] I Cor. XI. 19. For there must be also Heresies among you, that they which are approved, may be made manifest among you; that is, as they are Men, there

⁽b) The other of the Net, &c.] Mat. XIII. 47. and following.

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that they who are approved may be made manifest.

(a) And indeed unless there had been Differences among Christians concerning Doctrine, there had been no room lest for Choice, and for that fort of Virtue, by which Truth is preferred to all Things. Therefore even in this Particular also, the Divine Wisdom shines bright; which caused an excellent Virtue to flourish out of the midst of the Vices of Men.

IF any one should object here, (b) as some do; that it were better there were no fuch kind of Virtue, than that there should be Vices contrary to it, from whence fo many horrid Crimes, fo many Calamities, and fo great Miseries should befal Mankind, and fuch heavy Punishment attend them after this Life; To this we will answer, that these Evils were not of fuch a Confideration with God, that upon their Account he should not give an Instance of his Power in creating free Agents. Unless this had been done, no Creature would have believed, that it could have been done. Nay, God himfelf would not have been thought to be free, unless he himself had planted this Opinion of himself by his Omnipotence in the Minds of Men, which otherwife they never could have conceived from his Works.

there is a Necessity, unless they were changed for the better, that there should arise Sects amongst you, by which the Good may be distinguished from the Bad; whilst the Good stick to Truth and Charity, and the rest run into all other Things. See Mat. XVIII. 7.

(a) And indeed unless, &c.]
See this handled more at large in my Ecclesiastical History

Century I Anno LXXXIII. 8. Le Clerc.

(b) As fome do, &c.] This Objection is largely proposed, and set off with Rhetorical Flourishes by Peter Bayle; whom we have consuted in some of the Volumes of the Choice Library, and especially in the Xth, XIth, XIIth, in French.

Works. Nor could he have been worshipped, if he had been thought to do, or to have done all Things, not out of his free Goodness, but by a certain fatal Necessity; unless by a fatal Worship also, and such an one as is not at all free. The Vices and Calamities of this or the other Life, are not comparable to fo great an Evil, as the supposing God to be ignorant of any Thing; For if we find any Difficulty about them, we ought to confider that God is most good, just, powerful, and wife, and will not act otherwise than agreeable to his Perfections; and will eafily find a Way and go in it, whereby to clear those Things which feem to us to be intangled; and to show to all intelligent Creatures, that nothing was done by him, which ought not to have been done. In the mean Time, till that Day fpring, in which all the Clouds of our Ignorance shall be dispersed; he has given us such Experience of himself, and such Instances of his Perfections, on the Account of which we may and ought entirely to confide in him, and patiently to wait for what he will have come to pass. More might be faid on this Matter, but that it would divert us from that End we are tending to, and carry us to what does not belong to this Place.

SECT. IX. They profess and teach the Christian Do-Etrine in the purest Manner of all, who propose those Things only as necessary to be believed, practised, or hoped for, which Christians are agreed in.

To pass by these Things therefore, and return to the Choice of our Opinion amongst the different Sects of Christians; nothing seems possible to be done more safe and wise, in this State of Affairs, than for us to join ourselves with that Sect of Christians, which acknowledges the New Testament only for the Rule of their Faith, without any Mix-

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ture of human Decrees; and who think it sufficient that every one should learn their Form of Faith from thence, conform their Lives to its Precepts, and expect the Promises which are there made. Which if it be done fincerely, and without any Diffimulation; the End of fuch a Search will be that very Form of found Words, which we have made appear to have remained the fame, amidst fo many and fo great Storms of Errors and Diffentions, during the paffing away of fo many Ages, and the Changes of Kingdoms and Cities. In it are contained all Things that are necessary to Faith and Practice; to which if any one would have any other Things added, it may lawfully be done, according to the Circumstances of Time and Place; provided they be not imposed as necessary (a) (which belongs only to the supreme Lawgiver,) nor contrary Doctrines to these obtruded.

CHRISTIANS disposed in the Manner we have been speaking of, ought not to submit their Neck to the Yoke of human Opinions, nor to profess they believe what they do not believe; nor to do that, which they cannot approve in their own Minds, because they think it contrary to the Precepts of Christ. Therefore, where-ever that Christian Liberty, which I have now mentioned, is not allowed, they must of Necessity depart thence; not as if they condemned all that are of a different Opinion from themselves, but because every one is absolutely obliged to follow the Light of his own Mind,

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ferve them; which Right he declares to belong to Christ only. And to this may be referred what St. James says. ch. IV. 12. There is but one Lawgiver, who is able to save and to desiroy.

⁽a) Which belongs only to the Supreme Lawgiver, &c.] See what Paul fays upon this Matter, Rom. XIV. i. and so on. Where he speaks of those who impose Rites on others; or who condemn those that ob-

and not that of another's; and to do that which he judges best to be done, and to avoid that which he thinks to be Evil.

SECT. X. All prudent Persons ought to partake of the Sacrament, with those who require nothing else of Christians, but what every one finds in the Books of the New Testament.

SINCE Christ has appointed two Signs or Symbols of Christianty, Baptism and the Lord's Supper; it was not indeed in our Power to receive Baptism where we judged the Christian Religion to be most pure, because we were baptized very young; but since we do not come to the other Sacrament till we are of riper Age, we may distinguish that Society of Christians in which we are willing to be Partakers of it; which if we have not already done, we ought to do it now.

THERE are some who make the Sacrament, (which according to Christ's Institution, (a) is a Token of that Peace and Love which is between Christians,) a Mark of Distinction; and exclude from it all those, who do not think it safe to submit to any Yoke, but what Christ has laid upon them; or to receive any Things as necessary to be believed, practised or hoped for, but those which they are verily perswaded are contained in the Books of the New Testament; and who are therefore very cautious of admitting any other Forms of Faith, besides

(a) Is a Token of that Peace and Love, &c.] See 1 Cor. X.
16, 17. where mentioning the Sacramental Cup and Bread, of which many are Partakers, the Apostle adds; For we being many, are one Ercad ana

one Body, for we are all Partakers of that one Bread. Which Words show, that by the Sacrament is signified the mutual Agreement of Christians; and so the best Interpreters understand it. fides that which we have mentioned. It is but just and reasonable indeed, that we should maintain Peace with fuch Men as these; (a) But for receiving the Sacrament upon this Condition, that we should embrace any other Rule of Faith and Practice, befide the Books of the New Testament, and think all those excluded the Church who will not admit them; this a religious and prudent Man will think very wicked. But all they who are true Lovers of the Gospel, safely may and ought to approach the Sacramental Table of them who know no other Laws of obtaining eternal Salvation, but those laid down by Christ and his Apostles in the Books of the Gospel Covenant, as every one can understand them. For whoever acknowledges the Books of the New Testament for the only Rule of Faith and Practice; who fincerely conform their Lives to that Rule; in a Word, who allow of no Idolatry, nor treat others ill, that they may profess they believe certain Doctrines which they do not believe; all fuch are received by thefe, and also invited to this Table. It is manifest indeed, that Communion cannot be maintained with him, who makes use of Force to impose his Opinions upon others; who worships other Gods, besides the true God the Father, Son, and Holy Ghost; or who by his Conversation, shows that he makes light of the Precepts of the Gospel; or who owns any other Laws of Salvation, than those wrote in the Books of the eternal Covenant: But he who behaves himself the direct contrary, is worthy to have all Christians maintain

(a) But for receiving the Saerament, &c.] And this was the Opinion of Grotius, as appears from that little Book of his, Whether we ought always

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to join in receiving the Sacrament; where he speaks of the Reasons of forbearing the Communion. Tom IV. of his Theological Works, pag. 511.

maintain Communion with him, and to be preferred to all the rest who are of a different Opinion. (a) No mortal Man, nay no Angel can impose any new Gospel upon Christians, to be believed by them; Now according to this Gospel, he is a true Disciple of Christ, who from his Heart believes his Doctrine, and his only, fo as to obey it the best he is able, according to the Infirmity of this Life; who worships one God, loves his Neighbour as himself, and lives temperately in respect to all other Things. If any Thing be diminished from this, the Laws of the Covenant, which none but God can abate any Thing of, are maimed: and if any Thing be added, it is an useless Yoke, which none ought to impose on Christians. Such Laws can be received from God only, who alone is the Determiner of eternal Salvation.

Perhaps some may here ask me by what Name these Christiam Societies, which I have now described, may be distinguished? But it signifies nothing what Denomination they go under; The Reader may conceive all Churches to be meant, in which, what I have said, is to be found. Wheresoever that only Rule of Faith, and that Liberty which I have described, is; there they may be assured true Christianity is, and they need not enquire for a Name, which makes nothing to the Purpose. I believe there are many such Societies; and I pray the good and great God, that there may be more and more every Day; that at length his Kingdom may come into all the Earth, and that Mankind may obey it only.

⁽a) Mortal Man, &c.] See the Notes on Sea. I.

SECT. XI. Concerning Church-Government.

A small Difficulty may here be objected to us, which arises from the Form of Church-Government and Discipline, commonly called Ecclesiastical: For no Society, such as a Church is, can subsist without Order, and therefore there must be some Form of Government appointed. Now it is debated amongst Christians, what Form of Government was appointed by the Apostles; for that seems preferable to all others, which was appointed from the Beginning; and therefore of two Churches, in which the Gospel is taught with equal Purity and Sincerity in all other Respects, that is to be preferred, in which the Form of Government is Apostolical; though Government without the Thing itself, that is, the Gospel, is only the faint Shadow of a Church.

THERE are now two Forms of Government, one of which is that wherein the Church acts under one Bishop, who alone has the Right of ordaining Presbyters, or the inferior Order of the Gospel Ministers; the other is that, where the Church is governed by an Equality of Presbyters, joined with some Lay-Persons of Prudence and Honesty. They who without Prejudice have read over the most antient Christian Writers that now remain, (a) very well know, that the former Manner of Discipline, which is called Episcopal, such as that in the South Part of Great Britain, prevailed every where in the Age immediately after the Apostles; whence we may collect, that it is of Apostolical Institution. The other, which they call Presbyterian, was insti-

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(a) Very well know, &c.] See my Ecclefiaftical History, Century I. to the Year LII. 6. and

LXVIII. 8. and the following ones, Le Clerc.

tuted in many Places of France, Switzerland, Germany, and Holland, by those who in the XVIth Century made a Separation from the Church of Rome.

THEY who read with Attention the Histories of that Century, are fully fatisfied that this latter Form of Government was introduced for this Reafon only, because the Bishops would not allow to them who contended that the Doctrine and Manners of Christians stood in need of necessary Amendment; that those Things were to be reformed, which they complained were corrupted. Otherwise, if the Bishops every where at that Time, had been willing to do of their own accord, what was not long after done in England; that Government had prevailed even to this Day, amongst all those who separated from the Romish Church; and the numberless Calamities which happened when all Things were difturbed and confounded, had then been prevented. For if we would judge of the Matter truly, there was no other Reason for changing the Government but this, that whilft the ancient Government remained, nothing could be procured, however just in itself. Therefore the Presbyterian Form is appointed in many Places; which after it was once done, was fo much for the Interest of all them who presided in the State-Affairs in those Places, and is fo at this Time not to have it changed, that it must of necessity continue; unless any one had rather upon that Account, that all the Dominions in which it prevails, should be put into the most dangerous Diforders; which prudent Men will never allow, nor is to be wished. The Form of Government was appointed of old, to preferve the Christian Doctrine, and not to diffurb the Commonwealth, which can fcarce happen without endangering the Religion itself.

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WHEREFORE prudent Men, though they above all Things wish for the Apostolical Form of Church-Government, and that it might be every where alike; yet they think Things had better be left in the State in which they now are, than venture the Hazards which always attend the Attempt of new Things. In the mean Time, they that are wife, will by no means hate, reproach, nor condemn one another upon that Account, as the most violent Men are apt to do; as if eternal Salvation depended upon either Form, which do not feem to be taught any where in the apostolick Writings, nor can it be gathered from the Nature of the Christian Religion.

SECT XII. The antient Church-Government was highly esteemed by Grotius, without condemning others.

WHOEVER reads over the Works of that great Man Hugo Grotius, and examines into his Doctrine and Practice; will find that he had entertained in his Mind (a) that Form of found Words, the Truth of which he has proved; nor did he esteem any thing else as true Religion; but after he had diligently read the Writings of Christian Antiquity, and understood that the Original Form was that of Episcopacy.

(a) That Form of found Words, &c.] See amongst o-ther Things, The Institution of Children that are baptized, which the Author himself translated out of Dutch Verse into Latin. In his theological Works, Tom. IV. pag. 629. And in his latter Works, he often affirms that whatever is necessary to Salvation, is plainly enough contained in the New

Testament. See his Annotations on Cassander's Consultation towards the End, where he speaks of the Sufficiency and Plainness of the Scripture. Which being granted, it is manifest from thence, that the Sum of the Christian Religion, as it was before produced by us, may be collected thence by any

Episcopacy, he highly approved of it in the Manner it is maintained in *England*, as appears (a) from his own express Words, which we have wrote down

at the Bottom of the Page.

THEREFORE it is not to be doubted, but if it had been in his Power, and he had not been fo vehemently tossed to and fro by Adversity, and exasperated and vexed by the Baseness and Reproachfulness of his Enemies, at whose Hands he did not deserve it; he would have joined himself with those who maintained the antient Form of Discipline, and required nothing surther than what has been already said, the Truth of which he has proved excellently well; the Arguments for which Practice appear to us to be so weighty, that we have thought good to add them to this little Treatise.

SECT. XIII. An Exhortation to all Christians who differ from each other, not to require of one another any Points of Doctrine, but such as every one finds in the New Testament, and have always been believed.

SEEING these Things are so, we cannot but earnestly exhort all Christians who differ in Opinions, to remember that That only is the true Sum and Substance of the Christian Religion, the Truth of which can be proved by the Arguments Grotius has alleged;

(a) From his own express Words, &c.] In his Annotations on the Consultation of Cassander, Acts XIV Bishops are the Heads of the Presbyters, and that Preheminence was foreshewn in Peter, and was appointed by the Apostles whereever it could be done, and approved by the Holy Ghost, in the

Revelations. Wherefore as it was to be wished that that Superiority were appointed every where, &c.] See also what follows, concerning the Ecclesiastical Power, and the Discussion of Rivetus's Apology, p. 714. col. 2. Other Things are also alleged, in the Epistles added to this little Treatise.

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alleged; and not those controverted Points which each Side deny, and which have been the Cause of fo many Evils; Further, no one that reads over the New Testament with a religious Mind, and meditates upon it, can be perswaded that there is (a) any other Lawgiver but Christ, upon whose Law eternal Life depends; nor that any one who is fo disposed, can or ought to perfuade himself to admit of any Thing as necessary to Salvation, beside what is the Doctrine of Christ and his Apostles; or to believe that to be true, which he thinks is contrary to it: Wherefore there is none more certain and prefent Remedy of their Differences, than this, that nothing be imposed upon Christians, but those Things which every one is fully fatisfied in his own Mind are revealed; nor need we fear any Inconvenience from hence, fince it is evident from the Experience of all Ages past from Christ to this Time, that the Sum of the Christian Religion before laid down, was never rejected by any. (b) If this one Thing only-

(a) Any other Lawgiver but Christ, &c.] The Words of James, ch. IV. 12. quoted in Sect. I. are very express in this Matter; where more is said relating hereto. Besides, the Thing itself speaks here; because amongst the different Sects of Christians, none of them believe their Adversaries Authority,

(b) If this one Thing only, &c.] This was the Opinion of James I. King of Great-Britain, if we may give Credit to Isaac Casaubon, who has these Words, in his Answer to Cardinal Perron's Epistle, on the third Observation, p. 30. Edit.

Lond. 1612. " It is most " truly written, in the Expli-" cation of those Things which " are absolutely necessary, that " it is the King's Opinion, that " the Number of those Things " which are absolutely neces-" fary to Salvation, is not great. Wherefore his Ma-" jesty thinks, that there is no " fhorter Way to enter in an " Agreement, than by care-" fully separating those Things " that are necessary, from those " that are not; and that their " whole Care be employed in " agreeing about the necessary "Things; and that in those " Things that are not neces-

" fary,

were at this Time required of all Christians as necesfary, all their Differences would immediately cease: and whatever Difagreement remained in Opinions, it would not belong to the Body of the Church, but to private Perfons; every one of which must render an Account of their Conscience to God. If they did but once understand that they were agreed in the principal Matters, as they really are agreed, and would bear with one another in other Things; and would not endeavour to bring over others to their Opinion or Rites, by Force or other wicked Arts: this would be the only Agreement that can be expected on Earth. (a) In this Ignorance and Want of Knowledge in Mankind, hindered by fo many Passions; no prudent Person can expect that all can be brought, either by Force or Reason, to think and do the same Thing. The more generous and understanding Minds, can never approve of Force; which is the Attendant of Lies, and not of Truth: Nor do they who are less learned, or who are blinded by Passion, or the Prejudices of Education, or any other Thing, as the far greatest Part will always be; fully understand the Force of Reason; nor in the mean Time are they to be compelled to do or speak contrary to what they think. Let them who prefide in the Government of the Church think it sufficient, that Men through the Help of the immortal God, believe the Gospel; that that Faith

" fary, there be an Allowance " made for Christian Liberty,

" &c."

" be Lord."

⁽a) In this Ignorance and Want of Knowledge, &c.] It was very well faid by Hilary concerning the Trinity, Book X. c. 70. " That God does " not invite us to Happines,

[&]quot; through difficult Questions,

[&]quot; nor confound us with va-" rious Sorts of Eloquence." " Eternity is plain and easy to

[&]quot; us, to believe that God " raised up Jesus from the

[&]quot; Dead, and to confess him to

alone is to be preached as necessary; that the Precepts of it are alone to be obeyed, and Salvation to be expected from the Observation of its Laws; and all Things will go well. Whilst human Things are made equal with Divine; and doubtful Things, to say no worse of them, equalled with those that are certain, there can be no End of Contention, no Hopes of Peace; which all pious Men ought, with their most earnest Wishes, to desire of the great God, and to endeavour to promote as far as is in their Power.

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BOOK II.

Against Indifference in the Choice of our Religion.

SECT. I. That we ought to have a Love for Truth in all things, but more especially in such as are of great Moment.

THINK that Person judged very rightly,

(a) whoever he was, that said, there is an eternal Alliance betwixt Truth and the Mind of Man; the Effects of which, though they may sometimes be, as it were suspended or discontinued for a while, by reason of the Inconstancy and Assections of Human Nature; yet the Alliance itself can never be entirely broke. For no body is desirous of being deceived; nay, there is no body but

(a) Whoever he was that faid, &c.] John Smith, in his select Discouries published at London. 1660. Hence St. Auflin, in his CXLth Sermon, concerning the Words of the Evangelist St. John, Tom. V. Col. 682. Every Man fearches after Truth and Life; but every Man does not find the Way to them. And again, Sermon CL. Col. 716. The Mind cannot en-

dure to be deceived. And how much the Mind naturally hates to be deceived, we may learn from this single thing, that every Man of Sense pities a Changeling. If it were proposed to any one, whether he would choose to be deceived, or to persist in the Truth; there is no body but would answer, that he had rather persist in the Truth.

but had rather know the Truth, in any Matter whatfoever, but especially in any Matter of Moment, than be mistaken, though it be only in things of mere Speculation. We are naturally delighted with Truth, and have as natural an Aversion to Error; and if we knew any way in which we could certainly arrive at Truth, we should most readily enter into it. Hence it is, that there always have been found very eminent Men, whom all the World have most highly applauded, because they fpent their whole Lives in the Pursuit of Truth. There have been, and are at this Day, innumerable natural Philosophers and Geometricians, who have taken incredible Pains to come at Truth; and who affirm, that they never feel (a) fo great Pleasure as when they find out a Truth which they have long been in fearch after. So that the Love and the Knowledge of Truth, may very justly be reckoned amongst the many other things that Men excel Brutes in.

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the but Bur all Truths are not of the same Moment, and many theoretick Notions, though they be true, may be laid aside, because little or no Advantage can be had from them, and therefore it is not worth while to be at much Pains about them; yet, on the other Hand, there are some Truths of so great Moment, that we justly think them worth purchasing at any Rate. Of this fort are all those that relate to our Well-being and Happiness; the Knowledge of which, is most valued by every body, and most diligently pursued by them. To which, if we add, that the Consequence of a well-spent and happy life, (and we must always allow, that what is good, that is, agreeable to Truth, is also an Ingredient

⁽a) So great Pleasure, &c.] Diogenes Laertius, Book VIII See the Life of Pythagoras in 12.

gredient of Happiness) during our short Stay here. will be an eternal Happiness hereafter, as all Christians of every Sect whatsoever profess to believe, we cannot but own, that the Knowledge of the Way by which we may arrive at fuch Happiness, cannot be purchased at too dear a Rate.

SECT. II. Nothing can be of greater Moment than Religion; and therefore we ought to use our utmost Endeavours to come at the true Knowledge of it.

Our Business is not now with such Persons as despise all Religion; these have been sufficiently confuted by that great Man Hugo Grotius, in the foregoing Books; which whofoever has read, with a Mind really defirous of coming at the Truth, can have no doubt but that there is a God who would be worshipped by Men; and as things now are, with that very Worship which is commanded by Chrift; and that he has promifed everlafting Happiness, after this mortal Life, to all who thus

worship him.

THUS much being allowed, no body can doubt but that Religion is a Matter of the highest Concern; and therefore, as we fee that Christians do not confift of one entire Body, we ought to endeayour to find out, which Sect of them is most agreeable in its Doctrines and Precepts, to those which are left us by Jefus Christ; for we cannot have an equal Regard for them all, because some of them are so very different from others, both in Doctrine and Worship, that they accuse one another of the greatest Errors, and of having corrupted the Divine Worship; nay, some of them speak of the rest, as absolutely excluded eternal Life. Now if this could be made plainly appear, without doubt we ought to withdraw ourselves from

all other Sects as foon as we can, and join with that alone which with Truth makes fuch Objections against all others. For not only this present short Life lies at stake, which is subject to innumerable Evils and Misfortunes, let us live how we will: but we render ourselves liable to the Punishments which God has threatned to those who do not believe the Gospel, and hazard that Happiness which has no Defect and will have no End. Yet there are some Men, not indeed very learned, nor very much addicted to reading the Scriptures feriously, in order to judge of the Divisions amongst Christians, and to find out on which Side the Truth lies; for they have no Concern at all for that; but their Notion of these Divisions is, that they think it all one, let their Opinions be what they will, and that it is the fame thing whatever Worship they follow, They imagine it to be quite indifferent, what Party of Christians we really join ourfelves with, or indeed only profess to join ourfelves with. I do not now fpeak of the common People only; there are Kingdoms, in which not only the common People, but the Magistrates and Nobility have separated from the See of Rome, and yet in a very short time, upon having a new King, have returned to it again; and then after this, have been affifting to the supreme Power in oppoling the same See. In the Reign of Henry VIII. of England, there were many Acts made not only by the King, but agreed to by the Parliament, against the See of Rome, which King Henry was angry with, for a Reason that few People approved of. After his Death, when his Son, Edward VI. joined in with that Party, who had not only renounced all the Authority of the See of Rome, as his Father had done; but also had embraced other Opinions, which were condemned by that See; they

they likewise openly declared that they approved of them. A little after King Edward died, when Queen Mary, a great Bigot to the Pope of Rome, fucceeded her Brother, this very Nobility affifted this Queen to oppress that Party who had despised the Authority of the Pope, and were in so flourishing a Condition, when Edward was King. Some time after, upon the Death of Mary, Queen Elizabeth succeeded, who was of the same Sect with her Brother Edward, and so strongly established it by a long Reign, that it remains to this Day upon the same Foundation on which it was then built. Whoever peruses the History of those times, will fee how fluctuating the Nobility of that Nation were, and he will hardly be able to perfuade himfelf, but that they were of the fame Mind with those that believe it to be all one with respect to their eternal Salvation, what Sect of Christians they join themselves with. I agree with those who ascribe these Changes in a good Measure to Fear; but when I confider the Constancy, Courage, and Contempt of Death, which we fo frequently fee in the English Nation, I can hardly perfuade myself, but that the Love of this present Life, and an Indifference about Religion, were the principal Causes of these several Changes.

SECT. III. That an Indifference in Religion, is in its own Nature unlawful, forbidden by the Laws of God, and condemned by all Sects of Christians.

For any one to think that Religion is one of those things that are of an indifferent Nature; so that we may change it as we do our Clothes; or at least, that we may profess or deny it just as the times change; is a most heinous Crime, as will appear by many Reasons, the principal of which we will produce, from the Nature of the thing, the

the Laws of God, and the Confent of all Christian Nations.

FIRST, to tell a Lie, is a very dishonest thing, especially in an Affair of any great Moment, when it is not fo much as allowed in trifling Matters, unless perhaps in such Particulars where a Lie is upon the Whole more advantageous than the Truth. But in the Affair of Religion, it must be a very grievous Fault for Men to lie, or even to diffemble; because thereby they do all in their Power to confirm a Lie, in a thing of the greatest Importance; to stifle Truth which is contrary to it, and to condemn it to perpetual Obscurity. It is the worst Example that can be set, especially in Persons advanced to any Dignity, which the People of a lower Rank are but too apt to imitate; whence it comes to pass, that they are not only Offenders themselves, but they cause others to offend also by their Example; which has the greatest Influence over the common People, because they give a much greater Attention to the Actions of those they have a great Respect for, than to their Words.

It is also a very dishonourable thing, and altogether unworthy a Man of Courage, to tell a Lie for the sake of this short Life, and to choose to displease God rather than Men. For this Reason the most eminent Philosophers chose rather to expose themselves to certain Death, than to do a thing which they thought was displeasing to the Deity; as we see (a) in the Instance of Socrates, who chose rather to drink a Dose of Poison, than to leave off the Study of Philosophy, which he had so much accustomed

⁽a) In the Inflance of So-Silvæ Philologicæ, Book I, crates, &c] See what I have Chap 3. collected about him in my

them.

All Ages have feen and commended fuch, as have with an intrepid Mind submitted to Death for the sake of their earthly Country. Now after this, who is it but must applaud all those who prefer

but faint Hopes of another and more happy Life hereafter; how much more are they obliged to do it, who have so much plainer and more certain Hope of an eternal Happiness afforded

(a) To go to the Plough, &c.] See Galen, in that Book where he says, That the Passions and Affections of the Mind, depend upon the Constitution of the Body. In the last Chapter towards the End, where speaking of the Stoicks, They were fully perfuaded, that they ought to forsake their Country rather than their Opinions.

(b) Thraseas Pætus, &c] Who was put to Death by Nero because he would not flatter him. See Tacitus's Annals, Book XVI. 24. and following Sections.

(c) Helvidius Priscus, &c.] The Son in Law of Thraseas, who, as Tacitus there tells us, was commanded to depart out of Italy at the same time. He was asterwards slain by Vespasian, because he would not pay sufficient Reverence to his new Master, as Suetonius informs us in the XVth Chap of the Life of that Emperor. His Son was slain by Domitian. See Suetonius's Life of him, and Tacitus in the Life of Agricola, Chap. XLV.

fer a heavenly Country to an earthly one; and that eternal Life which the Scriptures have revealed to us, to a temporal one? Who can forbear despising those mean Creatures as choose to preserve such a Life as they have in common with brute Beafts. and which they must lose in a short time; rather than to take the first Opportunity of obtaining a Life that can never be lost? We see Soldiers, with great Bravery, face the most imminent Dangers, in order to obtain the Favour of Kings or Princes to themselves, or their Families after them. and rejoice within themselves that they got such Wounds as they must in a very short time die of. Nay, even hired Troops themselves, will fight yery valiantly, and venture their Lives for those who employ them, though it be but for very finall Wages; and yet there are fome, who will not expose themselves to any Hazard, I do not say of their Lives, but of the Loss of their Goods or of their uncertain Dignities, for the Defence of Truth, which will last to Eternity, is most acceptable to God, and has the highest Reward annexed to it.

THEREFORE what Christ has commanded us in this Respect, is in the following Words;

(a) Whosoever shall confess me before Men, him will I confess also before my Father which is in Heaven; but whosoever shall deny me before Men, him will I also deny before my Father which is in Heaven. In which Words he tells us, that he will own all those for his Disciples, and will give them eternal Life at the Day of Judgment, who have not dissembled his Doctrine, either in their Deeds or Words. He does indeed in another Place declare, that this ought

⁽a) Whofoever Shall confes, &c.] Matt. X. 32.

ought to be done with Prudence; when he fays, (a) That we should not cast Pearl before Swine. But this Prudence does not extend fo far, as to allow us to play the Hypocrite, all our Lives long, if need be, or so much as to tell a direct Lie; but only not to try at an improper time and place, to convince such Persons as obstinately persist in their Errors, when we fee it will have no Effect upon them. For he expressly declares, a little after, the forementioned Words concerning confessing our Religion; that fometimes it ought to be done, though it brings upon us the Hatred of all those about us, and the imminent Danger of certain Death. (b) He that loveth Father or Mother more than me, is not worthy of me: and he that loveth Son or Daughter more than me, is not worthy of me. And fuch are all they who diffemble the Doctrines and Precepts which they have received from Christ, for their Families fake. Nor has Christ omitted to tell us, that Death must be expected for such Constancy; and yet notwithstanding, they ought to perfift in their Defign; and that he who does lose his Life upon this Account, shall obtain a bleffed Immortality in the World to come. (c) And be that taketh not his Cross and followeth after me, is not worthy of me. He that findeth bis Life (in this World) shall lose it (in another) and be that loseth his Life (on Earth) for my sake, shall find it, in Heaven, and that an infinitely more happy and eternal one.

This Doctrine is fo plain and evident, that there are no Sects of Christians at this time, that differ at all

&c.] Matt. X. 37

⁽a) That we should not cast, (c) And he that taketh, &c.] Matt. VIII. 6 &c.] Matt. X. 38, 39.

(b) He that loveth Father,

all about it; they who own the Pope's Authority, and they of all forts who diffown fuch Authority. do every one of them, with one Consent affirm it to be a very wicked thing, to diffemble our Sentiments concerning Religion; when Opinions of the greatest Moment are debated, and where the thing may be done without Sedition and Tumult. For in those things in which Faith towards God and Uncorruptness of Manners may be preserved, it may be right to conceal our Notions, rather than raise perpetual Contentions amongst Christians. when there are fo few learned Men who think alike in every thing. I fay conceal, not diffemble; for to conceal your Opinion is not to lie; but to affirm you believe that which you really do not believe, this is to lie. To which may be added, that if any Opinion be established by the common Law, which you think to be false; you ought modestly and without Contention or Tumult to declare your Diffent from it; otherwise instead of that mild and gentle Government of Christian Churches, which does not exclude any Diffent, provided it be done with Charity; we shall run into absolute Tyranny, which will allow of no Diffent at all upon any Account. There are innumerable obscure speculative Questions, especially to those who never took any great Pains in such fort of Studies, in which Christian Liberty ought to be allowed, as is confessed by all Christians; for there are a Multitude of Places in Scripture, and a vast Number of theological Opinions, in which learned Men always have and still do differ from each other with Impunity, even amongst those, who in other things require Consent more strictly than they ought to do.

SECT. IV. We ought not hastily to condemn those who differ from us, as if they were guilty of such a Crime or such unlawful Worship as is inconsistent with eternal Life; so that none who admit such Persons should be capable of the Mercy of God; nor yet on the other Hand is it lawful for us to profess that we believe what we do not really believe, or to do what at the same time we condemn.

THEY who have separated from the Church of Rome, do no more agree with each other in all Points than they who continue in it: but according to the Judgment of some of the most learned Men, they do not differ in any thing that is confiftent with that Faith which is owing to God, and that Obedience which ought to be paid to him. But they object many things to the Church of Rome, both in Doctrine and Worship, which they think are plainly false and unlawful. Whether they judge right in this or no, I shall not now enquire: However thus much is evident, that according to the Opinion even of that Church, it is not lawful for them to profess that they approve of what they do not approve of, nor do they admit any Person to Communion with them, who profess to diffent from it in fuch things. However, amongst those that diffent from the Church of Rome, there are (a) fome famous and learned Men, who though they think it utterly unlawful to join with that Church themfelves, on the Account of those Doctrines, and that Worship in which they differ from it; yet notwithstanding they do not think it right, to ex-

(a) Some famous and learned Men, &c.] Amongst others, is Mr. William Chillingworth, in his English Book, intitled

The Religion of Protestants, the Safe way to Salvation, where he mentions others, who also think them as fafe.

clude from eternal Happiness, all those both learned and unlearned, who live and die in it. They indeed who think that there is any thing in them, which is contrary to the fundamental Principles of Christianity, judge it to be by no means lawful for themselves to give their Assent to them, and that it would be the highest Crime in them, to pretend to confent to what they really condemn, and for which Crime, if they should fall into it, and continue in it to their Death, they believe they should be excluded eternal Happiness. But as to such as do fincerely embrace those Doctrines, because they believe them to be agreeable to Divine Revelation, or at least not so repugnant to it, as to subvert the Faith or Holiness of the Gospel; whether it be owing to that fort of Study which they have employed themselves in from their Youth, or whether it ariseth from a Defect of Knowledge or Judgment; fuch Persons as these, I say, they do not presume to exclude from Salvation, because they cannot tell how far the Mercy of God may extend, with respect to such Men as these. are innumerable Circumstances both of time and place, and various Dispositions of Mind, which are quite unknown to us, which may very much diminish the Crimes of wretched Men in the Sight of God; fo as to procure Pardon for fuch; which would be condemned in Men of more Learning. Wherefore they look upon it as a Part of Christian Equity and Prudence, at the fame time that they condemn the Doctrine and the Worship, to leave the Men to the wife and merciful Judgment of God; though they themselves are determined neither to affent to their Doctrines, nor to be prefent at their Worship, because they think it absolutely unlawful.

Surbly no Man can think, that from what has been faid it will follow, that any Person, who is brought up in a different Opinion, and has employed himself in reading the Scriptures in the manner that the Reformers do; if he should, contrary to his own Conscience, say or do any thing which he thinks unlawful or false, for any present Advantage; that any such Person, I say, can hope for Pardon from God; if he should die with a Habit of saying and doing what he himself disapproves of; and would have said and done so, if he had lived longer. There is not at present, and I hope there never will be, any Sect which shall go under the Name of Christians, who will allow that such a Man can arrive at Salvation.

LET Hypocrites therefore look to themselves whilst they behave so, as shamefully to despise the Light of Reason and Revelation, to resist the Conviction of them, and to look upon the Judgment of all Christians whatsoever as nothing. Such Persons cannot be thought learned Men, or fuch as have thoroughly and maturely confidered the thing. There are them that fo far despise all theological Learning, that they will not fo much as attempt it; but without this, there can be no Judgment at all passed upon the Matter. These equally despise that noble Philosophy, which the great Men amongst the Romans of old, set such a Value upon, as being deduced from the Light of Nature; in order to include those Passions which the heathen Philosophy would not allow of. Having thus fecured themselves from the Judgment of past Ages, despising every thing in the present, and having little Concern for what is to come; they are more like Beafts than Men indued with Reason, which they never make use of. They who diffemble and lie in fuch a manner as this, ought not

to be looked upon as Men of any Value or Account. they ought not to be trusted even in temporal and worldly Affairs, because they endeavour to impose upon God and Man in a Matter of the greatest Importance. There are some amongst these, who dare to affirm, that we ought always to be of the Religion that the State is of, and when that changes we ought to change also; but it is not at all to be wondered at, that these Persons should have so ill an Opinion of the Christian Faith, when they have not fo much as the common Principles of natural Religion in them, nor do they shew any Regard to right Reason or Virtue. What a wretched Condition are those Kings and States in, who put their Confidence in fuch Men as believe neither natural nor revealed Religion! Indeed, Men, who are themselves void of Learning, who give no Credit to the Judgment of any learned Men whatfoever; who have no fort of Concern for Truth. but live in perpetual Hypocrify; are by no means fit to be trufted in any Matters whatfoever, not even to fuch as relate to the Publick.

YET these very Men, as much Despisers as they are of Truth and Virtue, look upon themselves as better Subjects and more ingenious Persons than others; though they be neither, and though it be impossible they should be either, whilst they make no Distinction betwixt Truth and Falshood, Virtue and Vice, and whilst they are ready to say or do any thing that may be of Advantage to themselves. All such Men have renounced a right Temper of Mind, and every good Action, and therefore ought

to be despised and avoided by every Body.

SECT. V. A Man that commits a Sin by Mistake, may be accepted of God, but a Hypocrite cannot.

THE Condition of human Nature is fuch, that a great many Men, who in other Respects are not the worst of Men; and yet, either by bad Education, or for want of Teachers or Books, which might bring them off from their Errors; or because they have not Capacity enough to understand the Controversies amongst Christians, and to form a Judgment of them; lead their Lives as it were, in utter Darkness. Such Persons, as they sincerely believe and obey what they are taught concerning the Christian Religion, so far as their Capacity reaches, are more the Objects of Compassion than of Anger, considering the natural State of Mankind. Their Religion indeed is very lame and defective, and abounds with Mistakes, but yet they themselves are very sincere. Wherefore it is highly probable, that he who does not reap where he has not fown, will, out of his abundant Equity, pardon those who are in such Circumstances; or certainly will inflict a much lighter Punishment upon them.

But if we consider that there are Men to be found who have not wanted either Education or Teachers, either Books or Capacity, to understand who have the best and who the worst Side of the Question in Controversies of Religion; and yet have followed the wrong Side only for the Sake of the Wealth, or Pleasure, or Honours that attend them in this present Life; we cannot but have great Indignation against such Men, nor can any one prefume to excuse them, much less to defend such a Purpose of Life, without the most consummate Impudence. Whence it is easy to apprehend, that if we ourselves, whose Virtue is very impersect,

could not pardon such Persons, how much mor severe the infinite Justice of God will be against those, who have knowingly and designedly preferred a Lie to the Truth, for the sake of the frail and uncertain good things of this present Life.

Gop, out of his abundant Mercy, is ready to pardon fuch Ignorance as does not proceed from Vice; to pity our imperfect Virtues; and to allow for the Errors of fuch as are deceived; especially if there was no previous Iniquity nor no Contempt of Religion; but as our Saviour affures us, he will never pardon those, who when they knew the Truth, chose rather to profess a Lie. We see that fuch a Hypocrite as this is by no means acceptable to men; for no body would choose a Person for a Friend, who to gain any small Advantage to himfelf, would trample under Foot all the Rights of ancient Friendship. Whence it follows from what has been faid, that there is not a baser nor more dangerous piece of Iniquity, than the Crime of those, who in Matters of the highest Moment and Concern, diffemble that which they really think is the best, and openly favour them who are in the wrong. This is what Reason itself teaches us, and what is confirmed by the Christian Religion, and has the Confent of all Sects of Christians whatfoever.

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TESTIMONIES

CONCERNING

HUGO GROTIUS's

Affection for the Church of ENGLAND.

To the READER.

Having the following Letters from that most excellent and learned Person Henry Newton, Ambassador Extraordinary from the most Serene Queen of Great Britain, to his Royal Highness the most Serene Grand Duke of Tuscany, to whose singular Goodness I am very much indebted; I thought I should do a very acceptable Thing to all who love the Name of Grotius, and no small Honour to the Church of England, if I published them here. It appears plainly from them, that this very great Man had the highest Z 2

To the READER.

Opinion of the Church of England, and would most willingly have lived in it, if he could. Make the best use of them you can therefore, Courteous Reader, and continue to have a good Opinion of a Man that deserved so well of the whole Body of Christians.

I. HEN-

I.

HENRY NEWTON

TO

PETER HIERONYMUS BARCELLINUS,

Abbot of St. Eusebius de Urbe.

DEING at length returned fafe and well to Florence, from Legborn and Pisa, where through the Intemperateness of the Air I was very near contracting a Fever; the first thing I had to do, most excellent Barcellinus, being furnished with the most noble Library of the illustrious Magliabechius, was to discharge my Promise concerning that great Man Hugo Grotius, and to show from his Writings, particularly his Letters, in which Truth, Candour, Integrity of Heart, and the inward Thoughts of his Mind are discovered; how highly he thought and wrote concerning us all his Lifetime, and a little before his Departure, and when Death and Immortality were in his View. I know what was faid of him by that Chief of his Rank Petavius, Brietius and Valefius, and many other celebrated Men of your Communion, who wished well and favourably to a Man born for the publick Good of Christianity. It is known to all how greatly he fuffered in Goods, Honour and Report, Z 3 from from the Calvinists, both in his own Country and in his Banishment, even after he was advanced to a higher Rank by Foreigners; and how much the Heats of Controversy (whilft he fet his Mind upon this one thing, to establish Peace in the Commonwealth and between the Churches, which highly displeased many; a strange and grievous thing!) fretted that Disposition, which was otherwise peaceable and modest, after he saw himself treated in such an unworthy manner by his own Friends; and fometimes prevailed over that meek Wisdom which was in him both by Nature and Judgment. Yet these did not hinder his Son, who was also a great Man, from faying those things which I shall presently add, concerning his Father, to that great Prince, Charles the IId of Great Britain, to whom he dedicated his Father's Works, and in him to all others; and this when he had no Reason to flatter or fear him, because in the Commonwealth, he was of the contrary Part to Charles's Sifter's Son; and because he was a private Man, wedded to a country and learned Life, and an old Man, not far from Death, nor confequently from Liberty: For he published his Father's Works, but faw them not after they were published; and his own Life is to be feen and read with the Life of his Father in the fame Volume. For thou, fays Peter Grotius, art he alone, whom if not the greater, yet the wiser Part of the Christian World, have for a long time acknowledged for their Protector. Thou art he to whose Protection or Defence the Christian Faith willingly commits itself; in whose Kingdoms principally, that Knowledge of the Sacred Writings, that Worship of the Deity, that Moderation of the too free Exercise of Liberty in disputing concerning the secret Dostrines of Faith, is established; whose Agreement with which the Author, my Father, has long since declared, and

publickly professed in his Writings.

HEAR now Hugo Grotius's own Words, how he expresses his own Sense, in his Epistle to Johannis Corvinis, dated in the Year MDCXXXVIII. who was not an English, but a Dutch Divine, of another Church, and also a Lawyer, and consequently skilled in Matters both Divine and Humane; concerning the Reformation of Religion. made amongst us in the last Age. You see how great a Progress they have made in England, in purging out pernicious Doctrines; chiefly for this Reason, because they who undertook that boly Work, admitted of nothing new, nothing of their own, but had their Eyes wholly fixed upon another World. Then was it in a flourishing Condition, before a Civil War broke out, before the King was vanquished, taken Captive, condemned and beheaded; and it afterwards fprung up and flourished again, contrary to all humane Hopes, when his Son returned to the Throne of his Ancestors, to the Surprize of all Europe, and, after various Turns, Threats, and Fears, continues still to flourish secure and unhurt.

Nor had he only a good Opinion of the Church of England himself, but also advised his Friends in Holland, who were of his Party, and, which was no small Thing, who joined with him in partaking of the same Danger and Losses; to take holy Orders from our Bishops; whom it is certain he did not believe, nor would have others believe, to be Schifmatical, or Heretical, upon that Account. He addresses his Brother in these Words. I would perswade them (that is, the Remonstrants,) to appoint some amongst them in a more eminent Station, such as Bishops;

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Bishops; and that they receive the laying on of Hands from the Irish Archbishop who is there; and that when they are so ordained they afterwards ordain other Pafors; and this in the Beginning of the Year MDCXLV. which was fatal to him, and unfortunate to Learning itself. The Bishop he here speaks of is, if I be not mistaken, John Bramball, who was at that Time Bishop of Londonderry in Ireland, and, at the Restoration of King Charles II. Archbishop of Armagh, and next to the most learned Usher Primate of Ireland, and who afterwards in that Country published a Vindication of our Church against Mileterius. See also what he said to the fame Person, April 8. in the Year MDCXLV. concerning the publick Worship of God amongst us. The English Liturgy was always accounted the best by all learned Men.

IT feems very probable that this Man, who calls the Reformation of the Church of England a most Holy Work; who believed that the Holy Orders given and received from the Bishops of that Church, and the Rites appointed about Holy Things, and the prescribed Form of worshipping the fupreme Deity, exceeded all other Churches in the Christian World; would have joined himself to that Church, as well in outward Worship, as in the Judgment of his Mind; and fo have become now really what he before was in Wish, a Member of the Catholick Church. But he was never able to effect the Thing, because Death immediately after, overtook him; for in the same Year he went from France to Stockholm to refign his Ambaffadorship, and returning from thence home, and having fuffered Shipwreck, he departed this Life at Rostock on the ·28th of August, a Man never enough to be lamented, because

because Study and Learning decayed with him; and never enough to be praised, upon the Account of what he began and finished in all Parts of Learning. He was a great Lover of Peace, if Truth was not injured, (always having Regard to Times and Differences,) and of the antient Church Government, (freed from Abuses,) as it was settled from the Beginning in England, and as it was from the very Apostles Time, if we may believe Ecclesiastical Annals. He always studied and consulted the Peace of Empires and Churches, both in his Discourses, and by his Example, and in his Writings; may he be rewarded with God and our common Lord! and may the Memory of him be ever grateful to Posterity! Farewel.

Florence XII. of the Kalends of May,

MDCCVI.

II.

HENRY NEWTON

TO

JOHN CLERC.

OST Learned Sir, I fend you a new and ample Testimony concerning Hugo Grotius. more weighty than the former, if we confider the Author's Dignity in the Commonwealth, or his Knowledge of Things, or that it was writ while Grotius was alive. It is taken from Letters to that great Prelate William Laud, then Archbishop of Canterbury, with whom he often had Correfpondence by Letters; they were written from Paris, October 24. Gregorian Style, in the Year MDCXXXVIII. and were procured me lately out of England, by the Kindness of that most illustrious Person John Lord Sommers, formerly High Chancellor of that flourishing Kingdom, then President of the Law, now * of the Council. In those Letters that most illustrious Viscount Scudamore. at the Time Ambassador for our Nation in France, has the following Words concerning Grotius.

"The next Time I fee Ambassador Grotius,
"I will not fail to perform your Commands con"cerning

^{*} In this Year 1709, he was President of the Privy Council, to ber most Serene Majesty.

" cerning him. Certainly, my Lord, I am per-" fwaded that he doth unfeignedly and highly

" Love and Reverence your Person and Proceed-

" ings. Body and Soul he professeth himself to be for the Church of England, and gives this

" Judgment of it, that it is the likeliest to last of

" of any Church this Day in being.

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Genoa XVII. of the Kalends of February,

MDCCVII.

III. FRAN-

III.

FRANCIS CHOLMONDLY

T O

ALEXANDER FORRESTER.

THAT which you defire to know of me conconcerning Hugo Grotius, who was one of the greatest Men that ever any Age produced, is this. It happened that I came to Paris a little after the Transaction of that Matter. Being very well acquainted with Dr. Crowder, he often told me with Assurance, that it was the last Advice this great Man gave to his Wife, as he thought it was his Duty, that he declared he died in the Communion of the Church of England, in which Church he wished her to live. This she discovered when fhe came on purpose to our Church (which was in the House of Richard Brown, who was then in France upon the King of England's Account) where the received the Sacrament of the Lord's Supper at the Hands of Dr. Crowder, then Chaplain to the Duke of York. This was done as foon as Matters would permit, after the Death of that Man. Archbishop Bramball, Primate of Ireland, in De-

HUGO GROTIUS

fence of himself and the Episcopal Clergy, against Richard Baxter the Presbyterian's Accusation of Popery, fpeaks thus concerning the Religion of Grotius, p. 21. He was a Friend in bis Affection to the Church of England, and a true Son in his Love for it; be commended it to bis Wife and other Friends, and was the Cause of their firmly adhering to it as far as they had Opportunity. I myself, and many others, bave feen bis Wife obeying the Commands of her Husband, as she openly testiff'd, in coming to our Prayers, and the Celebration of the Sacrament. When Matthew Turner, a great Friend of Grotius's, defired to know why he did not go over to the Communion of the Church of England, he answered, that he would very willingly have done it, if the Office of Ambassador to Swedeland had not hindered it. Otherwise he very highly approved of our Doctrine and Discipline, and wished to live and die in our Communion. If any one thinks that he can know Grotius's Mind better from Conjectures and Inferences, or that he diffembled it before his Wife and Children, let him enjoy his own Opinion, he will not have many agree with him. Farewel.

June 23. MDCCVII.

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From

From another Letter, dated Octob. 6. MDCCVIII.

I lately told you very fully what I knew of the Widow of that great Man Hugo Grotius. Afterwards I called to mind that that pious and fingular good Man, Sir Spencer Compton, Knt. Son of the Earl of Northampton, told me he was present when Grotius's Widow profess'd this, and received the Sacrament.



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